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SCOTTISH BAPTIST MAGAZINE.

A Happy New Year.

IT was surely a wise and beneficent arrangement on the part of the Creator when He made lights in the firmament of heaven to be for signs and seasons, for days and years. Our human life is thus made subject to that variety and change for which our nature craves. Uniformity is irksome to us, monotony palls. We look for and welcome "Newness" of life. Hope is always triumphing over experience, springing into new life from the ashes of the past. This probably is the secret of that charm which variety has for us, since change is the minister of hope. Each day comes to us with a new light upon its face, helping us to forget the troubles of yesterday and hope for better things to-morrow. Broken up thus into fragments our life becomes full of interest as it is full of change; otherwise it would be an oppression, a burden too great to bear. The old Greeks thought of the year as a period of time that returns upon itself, and so spoke of "the circling years." Completeness is associated with the idea of a circle, hence our notion of the year as a completed circle of days. In any case the course of the seasons would suggest the image. We stand once more at the beginning of the circle. We look forward with new interest to the days that are circling towards us from the spring, from the summer, from the autumn of the year; and we hope they may be happier than the days of other years. And why should they not? There is no divine decree forbidding it; there is even much to lead us to expect that it should be so. Whether or not, will largely depend upon ourselves. There is, however, an open secret for securing it, which in our wisdom we would fain divulge to our readers. It has never been known to fail wherever it has been applied, though it needs some fortitude to apply it. It needs some faith too, as every divine truth does; and this secret is from heaven. "Tell us then, O counsellor of wisdom, how to make this new year happier than the old!" Why, by doing more to make others happy. That is all. And that is everything. If happiness do not come to us we shall never get it by pursuit. But happiness does come to us, it even waits upon us

eager to impart itself; only like the fairies of olden time it disguises itself, appearing under the guise of others' needs. If we only remove these we shall disenchant the fairy and secure the joy. Children may do this among each other at home, at school, and in the play-ground; servants may do it in the family, workmen at the bench; masters and mistresses may do it to those whom they employ, in short we may all do it to each other, since the opportunity constantly occurs. We need only rise to the opportunity in order to make life a great deal happier than it has yet been. We commend the experiment to our readers as we wish to act upon it ourselves; and by the close of the year, if spared, we may compare notes.

As all the readers of this MAGAZINE are our friends we may as well be communicative and confidential. We trust the first year of our editorial life has not been disappointing to our readers. If it has afforded them as much pleasure as the service has afforded us we shall be satisfied. Our desire is to render the service more efficient by making the MAGAZINE more than ever a clear and vigorous exponent of the truth in its denominational and other aspects, and a valued means of communication among the churches. We have been much indebted to those of our brethren whose names are familiar to our readers and whose contributions have done so much to make these pages profitable and attractive to old and young. While retaining their sympathy and service however, we shall leave ourselves free to draw our supplies from a wider area from month to month, and shall welcome contributions of sufficient merit, from whatever quarter they come. It is our desire to forget the things that are behind. If any reader thinks that this MAGAZINE is all that it should be, that is a sufficient proof that *he* is not Editor. But in accomplishing our aim we desire to secure the co-operation of all our readers. They can assist us to extend its circulation by increasing the interest shown in it in their respective churches, by regarding it and recommending it as an advertising medium, and by studious pre-payment on the part of all subscribers. These are common-place details; and if any of our readers will tell us how to be practical without condescending to details, we shall be deeply grateful and promise to offend no more. The Chinese have some curious customs. We are told that they celebrate the new year by paying all their outstanding debts. Happy land of the Dragon Throne! Denominational Magazines ought to flourish there, if such there be. But it is possible to improve upon the Chinaman by leaving no current debts to be discharged. By this means the new year may be made happier at least for the Publisher if not for us all. If our readers will accept our greeting, we can trust them not to dismiss the plea.

Our preliminary word is spoken. With a firmer faith in the God of love, and a brighter hope for man, let us face the future, doing the work given us to do in the joy of the Saviour's presence; the phrase will not then be merely formal, however familiar, as we wish each other "A HAPPY NEW YEAR!"

Baptist Theology.

By Rev. Alex. Wylie, M.A.

IT is the aim of thought to discover a principle of unity underlying variety. It assumes that facts and phenomena, both natural and spiritual, fit into each other, and to the eye of God form a complete and consistent whole. Our impressions deceive us by presenting us with a world in which confusion reigns. They have to be corrected by thought, which by accurate observation unveils a divine unity and system. Thus the system of the universe and the necessity of thought correspond with each other.

It must indeed be admitted that all attempts hitherto made to reduce to system the natural or the spiritual have ended in failure. That is matter for regret, but not for surprise. The "little systems which have had their day" may have been the heralds of a better day. God's revelation both in nature and redemption is too vast for any single age or number of ages to embrace in thought, but every contribution brings the result a step nearer.

Are we justified in assuming that even if the mind of man has capacity to present the divine works in the form of a system, it has all the materials for this end at its command? This question is interesting to the naturalist, but much more so to the Christian scholar. The facts of nature are very hard to master. Nature is not much disposed to communicate her secrets, and until all the facts are known the system must be incomplete. Still it may be admitted that the facts can be known, and that the mind of man is competent to embrace them in their unity. Now does the Bible, which, like nature professes to be a work of God, furnish the materials necessary to formulate its facts and principles into the unity of a system. If not, a theology is impossible on its basis alone. Much might be known of God, all indeed that is necessary to our highest well-being, but unless a full revelation was made, such at least as would meet the requirements of the understanding in its attempts at system, the facts

and doctrines would lie about as the scattered members of an unfinished body. We are not disposed to accept that view, and therefore we assume that the Bible does contain a system, however hard it may be for us to discover its facts and place them together.

Now what contribution have the Baptists made to theology? A recent German critic has said that they have done nothing. That is not strictly correct, but it is an approximation to the truth. They chose rather to borrow than create. This would have been quite legitimate had the difference between them and the historical churches been insignificant or of secondary importance. But Infant Baptism is a vital question. It represents the principle that the church comes to the infant, lays upon him her solemn authority and her body of doctrine, and gives him a Christian standing. All this is done in Baptism. This is the principle of authority. It is not without some show of reason that the Pope, as the supreme representative of that principle, claims a jurisdiction over all who have been baptised in infancy. Baptists on the other hand maintain that the convert should go to the church, should embrace her doctrines with hearty conviction, and be received by Baptism into her communion. In rejecting this principle of authority the Baptist overleaps the Christian centuries, and takes his stand upon the Christianity of the New Testament. He does not necessarily reject any of the doctrines of the Catholic faith, but he substitutes for the authority of the church the witness of the spirit of God, and he changes doctrines into convictions, based upon a spiritual apprehension of the divine word.

The Baptists have held fast by their fundamental principles, but perhaps wisely, have abstained from constructing a theology in accordance with them. They had highly important work to do in preserving and witnessing to these principles, and a theology could wait. But a time would come when they must either sacrifice their principles, or carry them out to their legitimate consequences in the formation of a new theology. It is a law of the divine kingdom that a talent unused will be lost. If the Baptists fail to accomplish a work for which their principles eminently fit them, and which is necessary to give these principles vitality, the consequence will be that they will be laid aside and others will do their work. Neither man nor church can borrow beyond a certain point. The laws of nature forbid it.

Hitherto Baptists have adopted Calvinism or Arminianism in whole or in part. They have done so for the most part without perceiving any incongruity, and yet from their stand-point neither

system was satisfactory. Arminianism attracted some of them by the emphasis it laid upon the human decision in the matter of salvation. But its dualism was from the first fatal to it as a system. Its logical structure was loose and feeble. It was too much a reaction against the rigidity of Calvinism. Its parts hung so badly together that it ran on the one hand into Arianism, and on the other into Sacramentalism. Calvinism had the chief attraction to the Baptists. It is a noble system, and admirably suited the age that gave it birth. It was the faith of martyrs. At the time when the Inquisition was rooting out the Reformation in Spain and Italy and the invincible power of Spain and the prestige of the German Empire were arrayed against the people of God, when the Pope was giving his blessing to the perpetrators of the bloody massacre of St. Bartholomew, and Antichrist seemed everywhere triumphant, then it was that the doctrine of Predestination, severe and stern as it appears to us, was embraced as a light from heaven itself, awoke a thrill of joyous exultation in the certainty of victory for God which it assured, and became the watchword of the heroic defenders of liberty and truth. Weak man in his extremity fell back upon the eternal counsels, and they became his meditation, and study, and delight. It is difficult for us in these quiet days to understand this.

Yet Calvinism, logically complete as it is, cannot bear the tests which the Baptists apply to it. Its doctrine of Predestination has on the reverse side the "horrible decree" of reprobation. Its God, in His absolute arbitrariness, bears too much resemblance to a mediæval king. Its doctrine of the atonement has a too exclusively legal aspect. It whets too finely the sword of the civil magistrate. With all its defects, however, we would speak with reverence of it. It has been the "nursing mother" of saints and heroes. It fought our battles and won our liberties for us.

Calvinism as a system broke down at the beginning of the century, through the strain of the modern revival. This was felt earlier in England than in Scotland. The new wine burst the old bottles! At this critical period a man of great ability appeared among the Baptists who helped to bridge over the gulf between the past and present. This was Andrew Fuller. He adapted Calvinism to the new religious stand-point of the age. It was a great work, nobly done. He was the author of what is known as Moderate Calvinism. It is not strictly Calvinism at all, for Calvinism is not a system that can bear tinkering. It is too complete for that. If success is a test of greatness, Fuller may claim it above most men. For his modification of Calvanism has almost supplanted the older Calvinism.

But he has not said the last word. It is doubtful indeed if Moderate Calvinism can properly be called a system. It has too many weak joints in its armour.

We have seen that Baptists have not attempted to construct a theology on lines of their own. The attempt, had it been made, would have been premature and unsatisfactory. Such a theology must be strictly Biblical, and the materials for an exact study of the Scriptures were not complete. In the age of the Reformation the Hebrew language was little known, and the language and grammar of the New Testament were not in any way specialised. In our own day the study of the Scriptures has undergone a revolution. The language, grammar, leading ideas, historical setting, have received the attention of the most learned specialists, and vast materials are gathered together for the theology of the future.

That theology will be very much on the lines of Catholic theology, but it will be essentially Baptist theology, that is, it will be formulated from a Baptist stand-point. This is becoming every year more apparent. Infant Baptism is becoming largely a pious ancestral usage, and the principle of authority is giving way. The consequence of this is that the ideas of the New Testament are taking the place of the definitions of the schools, and a reconstruction of theology from a New Testament stand-point is going on. Other men are doing our work. Well we are thankful for it. But why should we not do our own work? If we don't may we not be quietly pushed aside as cumberers of the ground? We are not trammelled as they are with subscriptions to creeds. We can with a free conscience take our stand upon the first principles of our faith, and our conclusions being in harmony with our stand-point as dependant only for our guidanee and direction upon the spirit of God, are more likely to be consistent throughout. The old and the new blend together strangely in some of these modern reconstructions, able and exact as they are in most respects.

What we want is a system that will bring together the various presentations of doctrine in the Bible, into a rounded and completed whole, in which no feature of the original will be lost, but all will blend into a harmonious unity of thought. Not a very easy matter certainly. It demands an accurate acquaintance with the languages of the Bible, spiritual sympathy with the writers, a wide acquaintance with the various developments of thought both secular and religious, a strong historical imagination, and above all a mind filled with the spirit of God. This work has to be done, or at least it has to be proved that it cannot be done. In any case it is a field that will reward the

labourer. Baptists have distinguished themselves in action. They can surely wipe out the reproach that they have not a theology consistent with their principles.

Such a theology would be a great power among us. We sorely need it. The old cannot satisfy our age. Even its stoutest defenders make damaging admissions. When we have a really Biblical theology our preaching will have greater power, for it will have a unity which it often lacks at present, and we shall speak with more authority when what we say accords as well with all the demands of the understanding as with the most exact interpretation of Scripture. The spirit and the word will then be in entire accord.

Christmas Hymn.

By Rev. P. J. Rollo.

Tune—"Ascalon."

Ring out with glad acclaim
The all-beloved name
  Of Him whose welcome sounded clear,
Filling the silent night
With joy of fadeless light,
  As heav'n proclaimed earth's Saviour hear.

The deathless theme prolong
In swelling tide of song,
  For ever rising full and high,
As passing ages prove
The fulness of His love,
  And crown His truth with victory.

Publish His word again,
Most heart-uplifting strain,
  That ever thrilled in mortal ear;
Ne'er can it pass away,
Nor cease our hearts to stay,
  While truth shall last, or love be dear.

Recount His triumphs won,
His gracious wonders done,
  As show'ring blessing forth He goes;
Hark! the exalting praise
The sons of sorrow raise
  To Him who vanquishes their woes!

Laud Him all names above,
Christ, soul of truth and love,
  Who freely died the world to save ;
His rising splendour sing,
Who tore from death its sting,
  And snatched its victory from the grave.

Hail ! birth of boundless joy,
Of love without alloy,
  And hope that aye shall live and grow !
Hail ! night-dispelling sun !
Of earth's new day begun,
  That ne'er shall darkening shadow know.

Ride on thou Truth Divine !
Eternal Splendour shine !
  And make Thy heaven in every home ;
Till the glad song shall rise
From all beneath the skies—
  The Lord of Grace and Truth has come.

Hintonism.

E sleeps among the unfamiliar orange-trees, alone with his God, in the church-yard of the little English Church at Ponta Delgada, in that far island of the West, far, far away from all who loved him on earth, whose hearts can but cry, 'He is not there, he is risen.'" Thus his Biographer indicates the earthly resting-place of James Hinton in one of the islands of the Azores, far enough from the scenes of his busy thoughtful life. He had gone thither to attend to a small property recently acquired, when shortly after his arrival he succumbed to an attack of brain disease and entered upon that larger life which holds the solution of many of the problems that absorbed him here. Being dead he yet speaketh ; for "there are some on this earth to whom to have known and loved James Hinton has given to all life a diviner meaning ; and who now live to carry on his work for the world, for that human good which he loved with a passion that found no equal even in the sum of all other desires." He of whom these words are true could be no ordinary man. He was the second son of the well-known Baptist minister, Rev Howard Hinton who, first at Reading and afterwards for many years at Devonshire Square Chapel, London, pursued a widely useful

ministry, exhibiting in his preaching that intellectual grasp and fervour of conviction to which his "Theological Works" still bear witness. From him his son inherited the intellectual vigour and acquired the habit of thoroughness that characterised all his thinking, prompting him to explore the familiar regions of our social and religious life under a new impulse, and leading him fearlessly to accept the conclusions at which he arrived. But he was even more indebted to his mother, Eliza Birt, who by her influence and piety imbued him from his earliest years with that reverence for the God of love and that tender regard for others which made his manhood so attractive and which affected all his thinking. For however far his thoughts might travel—and they frequently moved remote enough from ordinary minds—they carried with them an atmosphere of emotion in which they lived and moved, and which would sometimes become luminous, making his thought radiant with joy in the sudden sense of God's nearness or by the vision of His handiwork. Whatever his thoughts on science, morals, or religion, may prove to others, or however they may stand the test of time and of experience, they were to him a source of abounding gladness, a constant inspiration to work and worship. He seemed to move in a world of his own. Not that he was insensible or indifferent to the sin and suffering in the actual world around him; on the contrary it was just because he was so sensible to the pressure of the moral atmosphere around him that his thoughts were driven so high. For the solace of his own heart, for the satisfaction of his own mind, for the doing of his proper work in the world, he felt compelled to search for the central truth that would be a point of rest and reconcile the conflict of our moral life on earth. And having found it, as he believed, he published it as one who brings glad tidings of great joy. What that truth is it is the purpose of this paper to indicate, in one or two of the directions in which it applies.

With this object in view it will be necessary only to refer briefly to his early life. At twelve years of age he was deeply and solemnly affected by the death of his elder brother. Shortly thereafter he made a public profession of his faith by baptism and was received into the church. When the family removed to London he was placed, at the age of sixteen, in a woolen-draper's shop in Whitechapel, one of the poor and populous districts of the city. Here he did the usual drudgery-work of an apprentice, which must have become monotonous enough to a boy like him. "I have no news," he says in a letter to his sister, "except that my clothes are getting too small, I'm growing so fast." He was growing

in other respects as well. The sights and sounds of this low neighbourhood abounding with degraded and besotted men and women made an impression on his sensitive spirit which was never effaced. It was there, in those lower depths, that he had revealed to him the essential *selfishness* of our social life, and of sin itself. The truth came to him at first as a painful impression which never entirely left him, but which ultimately gave an impulse and tone to all his thought. After serving a year in this situation he left it for a clerkship in an Insurance Office in the City. It was here that the thirst for knowledge awoke so strongly in him. To gratify it his nights were consumed in reading and study until his health gave way. The family doctor on being consulted said, "the lad wants more mental occupation to keep his mind from feeding on itself;" so he was entered at St. Bartholemew's Hospital as a medical student in his 20th year. When his term of study expired he went to Jamaica for a year as medical officer in connection with a government scheme for supplying the colony with freed labourers from Sierra Leone. He eagerly embraced the opportunity to study human nature under the conditions of savage life, and in order to find time and room to investigate some vital questions of religion that were agitating him. It was a critical period of his life, a time of great mental conflict and distress, when the religious convictions of his early life forsook him and he seemed to drift away from the bible and from God out into an unknown sea in darkness and in solitude. Deprived of all outward support to his faith he was preserved from the perils of such a situation, as many others have been, by keeping his conscience right and his affections pure. When at length he recovered his faith in the bible as a divine revelation it was like the discovery of a new world to him; it was no longer what it had once been, but something that touched him to a deeper reverence and called him to a holier life. This result was brought about partly by a better knowledge of himself. "It was not the prophecies that made me believe the bible," he says, "nor the miracles, nor the impossibility of accounting for all sorts of things unless it were true, but it was simply that I felt myself to be unholy, and I did not think there was a power anywhere that could sanctify me unless it were in that book." The foundation of his faith was thus laid in holiness, without which no man can see God either here or hereafter. At the same time we have here an indication of the method he henceforth pursued in all his investigations during the years of his London life. He made conscience supreme in everything, he introduced the moral element into regions of thought and enquiry from which it has usually been excluded; and

by this means he achieved his greatest results. The moral faculty he held to be the true knowing faculty; that as in science we find the world rational, so in a true knowledge we shall find it right and good. To find the world right and good, and to prove it so, was the aim and end of all his thoughts, and may even be said to have become at length the absorbing passion of his life. Not to sense, nor even to science is this world right and good, but it is to faith; and therefore it is by faith that we attain to a true knowledge. Is not this true as regards the world of *nature?* Let us see. Suppose we accept science as our guide here, whether will it lead us? It reduces the manifold appearances of nature and all her complex movements into two elements, matter and force; these alone are given to our knowledge, these alone remain to us in the last analysis under the action of our thought. But are even these given to our knowledge? It appears that after all not even these are spared. Matter has been proved to be unintelligible, it cannot make its existence good before the enquiring intellect; * we are therefore left alone in presence of force, mere motion. And when we ask "what is this all-creating, all-sustaining motion? Is it *blind* force?" Science is dumb, and must be, for it can only speak of what it knows. Must we therefore be left helpless and hopeless amid this desolation? Yes, by science; but not by faith. For faith tells us that motion is spiritual action—it is the action of a spirit as it affects us. We cannot think of motion otherwise than as the action of a spirit and the proof of this is in ourselves. What is it that determines our action? Is it not the will, which is the regal attribute of a spirit? Whether it be the movement of the brain-tissue in thinking or of the muscles of the limbs in walking, it is equally the spirit of the man that acts. This exercise of will is not merely an intellectual act, it is much more, it is moral; for it determines a man's conduct and gives character to his life. Trace all the movements of his life back to their origin and it is found in the living spirit of the man himself, which gives his outward life its character. So with the world of nature. When science has reduced its manifold aspects to mere motion, faith, bringing its light from within, resolves this ultimate truth of science into a revelation of the unknown God, in whom we and all things live and move and have their being. This all-creating, all-sustaining motion is but the activity of an ever-present spirit, divine, inscrutable, whom no man hath seen or can see! This is the form in which His action appears to us, not because of what He is but because of what we are. We cannot apprehend Him as He is,

* Herbert Spencer's "First Principles."

nor can we see His creative and sustaining action as it is, but only as sense and intellect report it to us. The defect is in us, not in nature, for that is perfect, being the product of His constant activity. Were we also perfect we would discern His presence everywhere as it is the privilege of the holy to do; nature would then be no longer a veil to hide Him from our eyes, but a transparency disclosing His presence, nay a ceaseless and joyful revelation of His *love*. For just as the exercise of will in ourselves, being spiritual, is and must be a moral act giving character, good or bad, to our conduct and life; so every activity of the divine spirit must be moral too. And as "God is love," His every action must be the energy of love; and as He is holy His every action must be holiness. We cannot think of any action proceeding from Him as being otherwise than good and perfect. Therefore the world, being His action, is good and perfect. It is only the evil in us that prevents us seeing this. Were we less under the dominion of sense and more the children of faith we would see it. We get to see it more as we walk by faith, not by sight; and "when that which is perfect is come" we shall see it perfectly. But whether here or there, dimly or clearly seen, the vision is before us now. We *are* in the spiritual and eternal world where God reveals Himself to faith; and while sin still blinds the minds of them that believe not, shall not we who believe and to whom the vision is partially revealed, rejoice with a joy unspeakable and full of glory?

"Stand up, O heart!" exclaims this christian Seer, "and yield not one inch of thy rightful territory to the usurping intellect. Hold fast to God in spite of logic, and yet not quite blindly. Be not torn from thy grasp upon the skirts of His garments by any wrench of an atheistic creed that seeks only to hurl thee into utter darkness; but refuse not to let thy hands be gently unclasped by that loving and pious philosophy that seeks to draw thee from the feet of God only to place thee in his bosom. Trustingly though tremblingly let go the robe and thou shalt rest upon the heart and clasp the very living soul of God!"

So much this glad doctrine of faith teaches us in the world of nature; but what of the world of *man?* What of this human world with its sin and disorder, its suffering and death—is this also right and good? Not certainly to our feeling nor even to our understanding, but why may it not be to our faith? We are more deeply affected by the suffering and misery we see around us than by the sin. The suffering affects us as evil more than the sin. We shrink from it ourselves, and would fain save others—what? from the suffering? Yes, irrespective of the sin. That is the fools' paradise which

men have been ever seeking, and which we are seeking still. Thank God! It does not exist in His universe! But now suppose, being gifted with a stronger vision, we were able to look at the suffering calmly and through it to the sin, would not that distress us infinitely more? It would undoubtedly, for our vision being strong would be pure as well. And would it not appear that the one thing most desirable in this world is to get rid of sin? Anything that helps towards that must be good on that account, whatever it be in itself. Does not suffering then help towards that? Does it not at least keep us awake to the existence of that deeper disorder of which, possibly, we might otherwise become unconscious; so that we *cannot* rest until it be removed? Is not that service good? It is even better than we think. If it not only quicken the consciousness of sin, but help towards its removal, it is entirely good. But does it do this? And if so, how? Consider what sin is. It is the effort to substitute self for God. Something that is pleasant in our eyes, "a thing to be desired to make one wise," is preferred to the divine will. We enthrone our own preference and bow down to it. Is not this the deification of self? It is the essence of sin. How vast the presumption, how infinite the evil which it involves! Here then is at once our delusion and our misery. Being in sin we naturally put self before God or our neighbour. That is still our curse. Self-regard is the habit of our life; it is the fabled poison-robe that clings to us, and clinging kills us. To be stripped of that habit and to be clothed with humility and love is to be "saved" in the only sense the Scriptures know. It is salvation from the supremacy of self to the supremacy of love. It is deliverance from that habitual self-regard which is our bane, and the acquisition of that true regard which puts God and our neighbour in the place of self, and which is our blessing and our joy. But how are we to acquire this true regard? How otherwise than by self-sacrifice? We cannot cease to live that self-life and yet save the self. "He that loveth his life shall lose it." If we will retain the supremacy of self we shall die, nay we are already dead in that self-love which is our sin and curse. To be saved from sin we must sacrifice our "self." But we are unwilling to do so; it is a painful process, it involves hardship, suffering, death. Just so. We would rather stay in "the house of bondage," with plenty to eat and drink, than reach the promised land by self-denial and death. We prefer saving the right hand or the right eye, even though we be "cast into hell" thereby, rather than "enter into life" dismembered. Miserable delusion! But what if God in His mercy leaves us no choice, but decrees that we be saved from this self-dominion by

suffering and death alone? Is this then the path of life for sinful men? And if it be, is it not right and good? Is it not possible to rejoice in view of the suffering and misery that abound; not because it is suffering, but because it is the inevitable path that leads to life? If this be the vision of our faith in God may we not rejoice? And if this be His view of our human life, can we not understand the divine complacency over a suffering world? Because we make so much of suffering and He makes so much of sin, therefore to us "clouds and darkness are round about His throne." But He knows the way we take, and sees its end. When we, too, see it, we rejoice with Him.

This applies, indeed, to all suffering, but chiefly to the suffering which is involuntary; and that is the major part of it. But is there no suffering which is *voluntary?* There is; and this brings us to the heart of the whole question. The cardinal doctrine of the New Testament is self-sacrifice. It is most conspicuous in Christ's teaching; it is illustrated in His life, and exhibited in His death. What can it mean in Him, seeing that He has no "self"-life to sacrifice? It means the redemption of the world, no doubt; but how? By the same path of suffering along which we go. So "it became Him" in bringing many sons into glory. On His part it is supremely voluntary, being the impulse of His love; on our part it is reluctant, because we feel it evil. But suppose we were filled with love as He is, would we feel suffering evil then? If the divine will be enthroned in us as absolutely good will we not render obedience with joy, whatever it may involve to self? If love rule us—if we have a supreme regard for others whom we can serve or save by suffering, then suffering is swallowed up in joy. This was Christ's joy in suffering and sacrifice; and He desires that it may be ours. But how is it to become ours? By self-sacrifice in love. Not the useless self-sacrifice that prevailed in the middle ages—useless and mischievous because pursued for a selfish end; but the self-sacrifice embraced by love in the pursuit of others' good. To enthrone the need of others in the place of self is the sovereign prerogative of love; to embrace suffering, making it feed the spring of its own joy in service, that is love's God-like privilege. Do we, then, quite understand that this is the life into which Christ calls us when He invites us to be partakers of His sufferings that we may share His glory—the life of self-sacrifice in love? Alas! we have not even begun to realise it yet. We refer all the sacrifice to Christ, and do what we can to get to heaven comfortably. We add religion to the other luxuries of life, and call ourselves Christians. We add to our

self-love faith, and to our faith profession, and so this self-love becomes Christian, expects to be honoured with an easy passage through this world and an "abundant entrance" into that which is to come. Out on us! for favouring such a Christianity or being contented with it. The new age that is coming on the world will cry shame on us! James Hinton, writing to one who had the care of his daughter, says, "There is one thing I wanted to say to you: whatever of good or bad may be in her I want there not to be this, which is the shame and deception of our modern life, the feeling that first satisfying our own pleasures and then putting out our hands to help others is good. She must not have that which I find everywhere—the grafting of devotion to God and man on first surrounding ourselves with every comfort and pleasure; recognising what we do of our duty to God and man, and then first surrounding ourselves with houses and lands as nice as we can get them for our own pleasure, and on that grafting the doing something, be it little or much, for our fellows. Let her feel at least that she has to choose between God and Mammon. I really don't care much which she chooses in face of this fatal uniting both. Don't get that into her, nor aid in its being in her. I don't say it isn't already; for indeed how is anyone to grow up in these days and not be poisoned with it before he is aware? Let her devote nine-tenths of her energies, or nine hundred and ninety-nine thousandths if she likes, in serving herself, provided she does not think it good. That's our wretchedness; self has taken possession of our goodness." Yes, that's our wretchedness! We think self-sacrifice evil, and shrink from it to save our miserable self, not knowing or not believing that therein is our life in Christ. We fear to be guilty of too many good works lest we detract from the merit of His sacrifice. Were our love perfect, it would cast out that fear. In the measure in which it lives in us it prompts us to self-sacrifice, for that is the law of its life. To live for the good of others—to seek that first, and not ourselves in any form, that is to seek "the Kingdom of God and His Righteousness." It is the only divine life of which we know; and it is the life into which Christ calls us. How otherwise could Paul by his own sufferings "fill up that which is behind of the sufferings of Christ?" And if he could do it in his measure, why may not I in mine, and you in yours? God gives us the privilege of self-sacrifice in love, which is His life; and when we embrace this "high calling of God in Christ Jesus" suffering is no longer an evil to us, but a joy, as it is to Him.

Is not the mystery of suffering therefore resolved by faith and love?

It is no longer an evil, since Christ has suffered ; it even becomes the means of our deliverance from the self-love which is our sin and death. And therefore it is good—good even where the suffering is involuntary ; blessed where it is embraced from love. Dr. Hinton has developed this thought in his "Mystery of Pain," a book which he says was "crushed out of him" by his early Whitechapel experience. There he makes good the position that pain, all human pain is sacrifice, though often for ends unseen—a privilege therefore and not a loss. It takes its place among those things that are good and right in God's universe ; not so indeed to our feeling, but emphatically so to our enlightened faith. And what we need in this sad world is, not to get rid of pain, but to get more life so as to render pain or sacrifice a joy. To a sick man the motion of his limbs may cause pain, but what he needs is not to lie in painless ease, for that is a poor kind of life, but to be made well so that pain may be swallowed up in health, or joyfully endured in the discharge of duty. And what *we* need is to be made well—to have a larger and a fuller life in love. "Only let the love be strong enough and pain cannot be too great nor loss too absolute."

But it is time to gather up the threads of this argument. We started by announcing the new method of carrying conscience, the moral faculty, into every enquiry relating to our human life. We have seen its result when applied to the world of nature—how that the latest word of science, accepted by faith, translates us into the presence of God, and surrounds us with the spiritual and eternal. It declares the world of nature to be right and good, being the proof and product of divine activity. And so with the world of man. It faces all the disorder and misery that exist, and seeing the divine purpose in it all declares it also to be right and good. It shows us God in nature ; does it also show us God in man ? Not yet ; that is for the future. But "though the vision tarry wait for it ; because it will surely come it will not tarry." The moral problem that is being solved is large and complex, if its solution be slow. The beauty and holiness of the divine activity do not yet appear in man as they appear in nature, for there is that in him that resists the sovereign will whose law is love. He must learn by suffering and by faith to lay the crown of his subjection at the feet of Christ and cease from self forever. Then, when the will of man is inspired by the sovereign will of God, the lost empire will be restored, the royal law will be fulfilled on earth, the kingdom of heaven will have come, and God be "all and in all."

Correspondence.

THE COMMUNION WINE.

SIR,—I may perhaps be allowed a preliminary remark before touching upon the immediate subject under discussion. That subject does not necessarily include the wider question of the nature of the wines alluded to in Scripture. One correspondent appears to assume the contrary, and he settled the controversy to his own satisfaction, by affirming first, that the use of wine is necessary to the observance of the Lord's Supper; and secondly, that wine is always the fermented and intoxicating juice of the grape. On the second of these judgments I will now only observe, that nothing can be more effectually disproved than such an affirmation. The proposition that the Hebrew words *yayin* and *tirosh*, and the Greek word *oinos*, were used to designate grape juice, unfermented and unintoxicating is not as this correspondent seems to imagine a device of temperance critics to evade the difficulty of having Scriptural authority against them. Long before the Temperance Reform, Dr. Adam Clark in his Commentary wrote these words, "This (the expressed juice of the grape before fermentation) was anciently the *yayin* of the Hebrews, the *onios* of the Greeks, and the *mustum* of the ancient Latins." In his tract on the Sacrament he uses *vinum* in place of *mustum*. The demand made to adduce an instance from an ancient author in which unfermented grape juice is termed wine, could be answered at once by a score of examples, but the unfailing rejoinder would be—"A case of *prolepsis*; the author does not mean that the liquor was wine, but only capable of becoming so." Against this arbitrary dictum no argument or evidence can avail.

The question of what liquid should be used in the Lord's Supper does not, however, depend on any verbal criticism as to the ancient words translated wine. *Oinos* is never used in the New Testament in any account of that ordinance. The one and only phrase employed is "the fruit of the vine," and clearly, therefore, on the most liberal interpretation, whatever answers to that description is fit to be used in the communion of the Saviour's death. Now let it be observed.—1. That the unfermented juice of the grape strictly answers to this description. It is beyond all question, "the fruit of the vine." 2 That fremented and intoxicating wine is something more than "the fruit of the vine;" and the burden of proof properly rests upon those who contend that this something else ought to be, or may wisely be, used in the Lord's Supper. They are not content with "the fruit of the vine" pure and simple; they ask and even require that alcohol—a narcotic-acrid poison—should be mingled with the liquid vine fruit; and for this pretension they cannot refuse in fairness to give a sufficient reason. But what can they advance in favour of such a position? All that they can say is that in their opinion such was the liquid used and blest by Christ Himself at the institution of the Supper. But their opinion is not proof, nor can they expect it to be taken for proof by those who consider the probabilities to point to a different con-

clusion. In any case the pretext to conform precisely to the example of the Lord as to the elements employed, is shown to be a mere pretence, when such persons use at the Lord's Supper leavened or fermented bread—a species which it is certain Christ did not use, and could not have used, without violating the Mosaic law. If for the sake of mere taste or convenience, so great a deviation is made as regards the composition of one element, what legitmate objection can be taken to a deviation in regard to the other element, for reasons affecting the consciences, and even the moral security, of communicants? Alcohol is not necessary to the fruit of the vine, and it cannot become present except by a process which subtracts from the natural constituents of the juice, and substitutes an agent, the use of which has become a curse to civilised and uncivilised man. Is it not monstrous that any one should insist upon such a drug being consumed along with the innocent grape juice, and declare that without its consumption the Lord's Supper is not properly observed? Every consideration of weight in the matter is opposed to such a proposition.

1. The grape juice loses its natural purity when subject to fermentation, which is in itself a process of physical deterioration, thus rendering the juice less fitted analogically to represent the pure and blameless spirit and work of the Redeemer.

2. The product of vinous fermentation is alcohol, by which the whole nature of the juice is changed for the worse. Alcohol, even in small quantities, is calculated to produce the most serious evils, and is thus, intrinsically unfitted to "show forth" the loving and life giving sacrifice of the Saviour.

3. Nothing is more physiologically certain than that the appetite for drink, once created, is re-excited by the smallest quantity of alcohol, and thus its use in the Lord's Supper tends in the most direct manner to frustrate the divine purpose for which Christ lived and died.

4. Great numbers of young persons are trained up in the avoidance of intoxicating drink; and it is an outrage on Christian propriety and liberty, that they should be required to take such drink when they approach the table of the Lord.

5. The sanction of intoxicating liquor which inevitably adheres to its retention in the most solemn of all Christian exercises, is an overwhelming reason against that retention in the minds of those who are anxious that no sanction should be given to the use of an article so pregnant with evil of every kind.

6. The purchase of an intoxicating wine for the Lord's Supper is a direct support of the liquor traffic which no friend of the Temperance Reformation can justify, or willingly concur in. What that traffic is, the history of our country and the world abundantly proves; and that it should be necessary for the Sacrament which visibly unites the Church in a common celebration of divine self-sacrifice, is a view which it is to be hoped will speedly vanish from the minds of all Christian men.

7. The arguments for unfermented vine-fruit in the Lord's Supper may be briefly summarised:—(1) The fruit of the vine remains as pure and harmless as it is made by God Himself. (2) The presence

of alcohol, a drug which is cursing the world, is effectually excluded. (3) Reclaimed drunkards, and persons in danger of forming the appetite for alcohol, can commune without any risk. (4) Life-abstainers will not be compelled to take the article which they have been trained to avoid. (5) No conscientious scruple is violated, or sin committed by taking what is considered unlawful or doubtful. (6) No sanction is given to false ideas concerning the value of strong drink. (7) The traffic in strong drink cannot receive the support of the Christian Church, or come to be regarded as necessary to the celebration of the Lord's death by his disciples.—
I am &c. DAWSON BURNS, D.D.

Reviews.

"RAYS OF SACRED SONG, FOR THE CHURCH AND THE HOME." By Rev. Dawson Burns, D.D. *London: Partridge & Co.*

THIS is our first acquaintance with Dr. Burns in the region of sacred song, and his "Rays" impress us favourably. There is nothing very ambitious in the book. It contains some fine hymns suitable for public worship on common or special occasions, as well as a series of scriptural studies in verse more suitable for private devotion, and which are designed to aid "in attuning the spirit of the reader to those high and solemn themes which associate the revelation and providence of God with the character and destiny of man." Much will of course depend upon the frame of mind in which these studies are perused, but their general effect is soothing and restful. There are no startling themes introduced, there is nothing novel in their treatment; the flow of the versification is natural and easy; there is no false rhythm and few feeble lines. In our opinion the author is most at home among the hymns, though there are a few compositions of considerable merit in the other sections. The hymn in which the following verse occurs is a good specimen of an Invocation Hymn:—

"Light Supreme, Thy beams descending,
Fill with lustre every star:
Flaming meteors, far wending,
Streams of Thine effulgence are;
Though these lights of time may wane,
Changeless shall Thy light remain."

For brisk and joyous movement, like a peal of bells in clear frosty weather, we commend the reader to the Christmas Hymn beginning

"Sing! for all heaven is singing:
The angel-harpers raise,
On sea of glass far-flinging,
Their bright, melodious praise.
The Babe of Bethlehem wakes their strains,
Who now the King of Glory reigns."

As a specimen of the author's faculty in blank verse, and still more as illustrating his ability to present and enforce a much needed truth, we quote in conclusion the opening and closing lines of "The World's Chief Need,"

> "The world has greatest need of Christ-like men
> And women, who go about their business
> Doing God's ; seeking not first their selfish
> Profit, but others' good ; working out
> Noblest ends by self-denying means.
> The land is full of churches and of schools :
> But of soul-life, and schooling of the heart,
> How vast the want ! Yet only these can make
> A people worthy of the Christian name.
> . . . . . .
> Let none despair, or
> Think his influence lost. Each one who lives
> The life of Christ again, assists to make
> All human life divine."

Our readers may regard it as superfluous, after these quotations, to commend the book to their notice.

"Bristles for Brooms." By Blunt Robin. *London: Houghton & Co.*

This brisk little book is already known to a wide circle of readers in England ; but as the Author has had the good sense to come across the border and settle not far from the centre of Scotland, which of course is Stirling Castle, we would willingly do our little part to quicken the demand for his "bristles" in this land of broom and heather. Robin is not so blunt as his *nom de plume* suggests. He can see as far round a corner as most people, and is just as capable of giving good advice as those who never take any. He is not quite as old as Methuselah, but he has this advantage over him that he is not yet dead ; and if we may judge from what we and our readers know of him he is good for making a few brooms yet, and sweeping off some cobwebs from out of the way corners of this dusty world. Readers will find the contents of this book to abound with homely truth enforced with the ardour of one who has a large heart and a boundless faith in the divine triumph of all things right and good. The larger chapters under such titles as "Crab Apples," "Fine Feathers," "Farthing Candles," abound in home-spun wit and wisdom from which old and young may profit. A few poems are interjected to show us how Robin can rhyme, while other pages bristle with brief, pointed sayings, worthy of being pickled as proverbs. "Ten fingers should surely say more than one tongue ;" "Carry care to bed and you will soon be dead ;" "If you keep a hobby-horse mind he does not eat all your hay ;" "Prayer is a tree that bears the fruits of paradise ;" these are a few specimens of his pithy apophthegms. If our readers wish more bristles we recommend them to buy the Broom.

"THE CHRISTIAN LEADER"—Christmas and New-Year Number. *Glasgow: Aird & Coghill.*

A MORE wonderful pennyworth than this we are persuaded has not been issued from the press. It contains 16 large pages of well-printed matter enclosed in a double cover and presenting a most attractive appearance. The matter too is choice and varied, and the quality is good throughout. Here we have song and story; essays on social, historical, and scientific subjects; glimpses of biography and personal reminiscence; all by contributors whose names are becoming synonyms for good writing. Among poetical contributors are Mr. Paulin, Irvine; Miss Muir, Kilmarnock; Mr. Fullarton, Peterhead; and the author of the "Upland Tarn," who throws into poetic form and with true poetic feeling the Florentine story of Brother Anseline. Annie Swan, too, rhymes and reasons, "Hermione" writes with her usual felicity, while Miss Barr sings one of the softest imaginable baby-songs. The contributions in prose are furnished, among others, by Rev. W. B. R. Wilson, Dollar, who ought to be better known in literature than he is; Rev. A. Gregory, Edinburgh, whom we are glad to welcome as a writer; Rev. Dr. Boyd, whose name is already familiar to readers of the *Leader*; and not to mention more, by the author of "Bits from Blinkbonny," who has an interesting talk to the young. Altogether this New-Year Number is a combination of excellences; and we congratulate the able and versatile Editor on having such a staff of contributors and willing workers at his right hand. He and they deserve from the readers of this Number what for ourselves we wish them, the compliments of the season and a happy new year!

"MEN preach how if we will *do*, *believe*, &c., all will be well. How can I believe that which will only be *if* I believe? To be believed a fact must *first* be, not afterwards. It is not 'if you believe, you are redeemed;' but 'you are redeemed—believe it and know the fact.' This is it: alike the wicked and the good, the dead and the living, the deluded and the knowing are channels; they are sacrificed for the good of the world. It only needs that I should know this, and love, or be willing, and at once I am perfectly happy. What more could I wish? We thought there was something more to *get*, and now we all awake and find that we have all things, and can only half believe it for happiness and wonder. It is like an infant dreaming; in its dream it seems in a desolate, dark place, where its mother is not, and it *wants;* it strives to stretch out its hands to seek, to *get;* it seems to wander here and there and never finds. Until it wakes; and then it sees and knows again, and behold, its mother's bosom is its pillow, and its little hands, groping in the darkness, have been clasped in hers. It did not *want* anything; only to be waked." —*James Hinton.*

HAPPINESS flies from those who seek it, but it waits on those who seek God.

Notes of the Month.

THE Annual Reports of the Union and Home Mission are just to hand. The Society reports three stations less than last year, the number being now reduced to twenty-two. Of these six are in the lowlands, the others being in the North and West. The Society thus continues to devote its energies mainly to the Highlands and Islands, in which there is an estimated population of about 400,000. There is still room and need for extension of the Society's operations, especially in one or two parts which we could name; and we hope to see a forward movement inaugurated by the new Committee in the course of the year. The state of the funds is not on the whole discouraging; and as soon as the Society sets about digging new trenches, the water will be sure to fill them.

The Union Report will be found to contain some food for reflection to thoughtful minds, as much perhaps by its omissions as its contents. There was no Spring Session to report last year; there were no summer evangelistic services; and there was no new church formed by the Union. The first of these omissions will be made good this year at Dunfermine; the second it is hoped may be supplied, and the third certainly ought to be in the course of the year. Of the various funds of the Union reference may be made to the Provident Fund, and to the renewed attempt which is being made to increase its capital by £2000. The Committee has requested Rev. Dr. Landels to assist in bringing the claims of the Fund before the churches, and several of its friends have already promised substantial aid; it is therefore very desirable that this good work be attended to without delay.

HELP for the crofters! Not for the Skye crofters, who appear to be able to help themselves. But have our readers ever been to the Ross of Mull? If so they will not soon forget the prospects it affords, whether we look from its red cliffs westward across to Iona, or from the bay of Bunessan northward to Skye and the Dutchman's Cape and the ever-green Ulva lying in a bight of the coast. Neither will they soon forget the friends of the Baptist Church at Bunessan, if fortunate enough to make their acquaintance. There is a good Sunday School in connection with this church, but there is little accommodation for the classes, the chapel being some distance from the village. A friend who writes to us says, "We have now over 40 children on the roll, and there is no building open in the village where we can meet. At present the children gather in a small room which is parlour, kitchen, and bedroom for a poor seamstress. It can only accommodate one class and one teacher, and is therefore much too small and not convenient." It is proposed to build a small hall, to cost about £100; and as the church is composed for the most part of poor crofters, who have not the money to give, it is believed that if the case were only known help would be forthcoming. "It is for the lambs of the flock," urges our correspondent, "and He who said 'inasmuch as ye did it unto one of the least of these ye did

it did unto Me,' will Himself reward the giver." Here is a good opportunity for helping the crofters in a legitimate way; and anyone wishing to know more of the matter may write to Mrs. Macquarie, Bunessan, Mull, who will gladly respond to their enquiries or acknowledge their gifts.

We have been asked to open our pages to a correspondence on the subject of Free Seats *v.* Pew Rents, and will readily insert letters on the subject after next month when our correspondence columns will be free for some fresh topic.

Intelligence.

REV. R. THOMSON, late of Irvine, having accepted a cordial invitation to the pastoral charge of the church at Tonbridge, Kent, entered on his duties there on Sabbath, 28th ult., with much promise of success.

AIRDRIE. — *Annual Soiree.* — The annual soiree of this church was held in the Chapel on Monday evening Dec 1. There was a large attendance, the Chapel being crowded with a most respectable audience. On the platform were the Rev. W. Fulton, pastor, in the chair; the Rev. D. P. M'Pherson, Adelaide Place, Glasgow; Rev. A. Wylie, Edinburgh; Rev. G. Whittet, Wishaw; and Rev. C. Chrystal, Coatbridge. After tea, the Chairman rose and expressed the pleasure he had in thus meeting again with the church at the close of another year. This was the sixteenth occasion on which, by the goodness of God, he had been permitted to preside at their annual soiree, and he thanked the church for this expression to him of continued kindness and confidence. He also very specially acknowledged the many Christian friends present, whose countenance and goodwill, as a church, they evidently largely enjoyed. He further remarked that he was pleased to say that during the year their membership had been more than fully sustained, as a congregation they were living in peace, and united in seeking to promote, in dependence upon God, the pleasing and blessed work of a Christian church. Before sitting down he referred to one who was often among them at their annual meetings and other times, the late Rev. Thos. Blackstock, an earnest Christian man, remarkable for his intelligence and for his varied intellectual gifts and graces, notwithstanding his blindness. The meeting was afterwards addressed by the speakers above-named. The choir also, under the able leadership of Mr. J. Lindsay, skilfully accompanied on the harmonium by Miss Martyn, rendered in good taste a selection of hymns and anthems; and, after the usual votes of thanks a successful and happy meeting was brought to a close.

BURRA, SHETLAND. — The oldest member of the Home Mission staff, Mr. John Inkster, died here early last month at the age of 92. He had been connected with the Society for 58 years, though for the past 12 years he has been unfit for service. He was one of the original members of the first Baptist Church at Speggie, Dunrossness, having been baptized in 1816. He was associated with the late Sinclair Thompson, the founder of the Baptist cause in Scotland. Gifted with much natural intelligence, which he improved by reading and study, he became an earnest and powerful preacher as well as a good theologian. Burra Isle has a population of about 700. There is no Baptist church on the Island now, the members having either left the place or become gradually associated with a U. P. church after Mr. Inkster withdrew from active service.

EDINBURGH.—DUBLIN STREET.— The annual business meeting of the church was held on the 27th November, Dr. Landels in the chair. After tea, reports were submitted by the secretary, the treasurer, and representatives of the various organisations maintained or assisted by the church. From the secretary's statement it appeared that the present membership was 364, the number received during the past year 62, removals by death, transfer, &c., 20; net increase 42. Special reference was

made to the recent decease of four members who had all passed their eightieth year. These were Mr. R. Macandrew, one of the deacons, Mr. John Johnston, who had reached his 91st year, both of whom had been long known as earnest supporters of the Home Mission; Mr. D. Irvine, aged 87, the last member whose connection with the church dates from its first place of meeting in Thistle Street, and Mrs. Alex. Watson, a mother in Israel, whose death had suggested the subject of one of Dr. Landels' sermons on the Sabbath before the meeting. An interesting report was given of mission work carried on by the church during the last year at Canonmills, a northern suburb of the city. Reports were also presented by their respective secretaries, of the Sabbath School, Band of Hope, Dorcas Society, Fellowship Association, and Literary Society. A committee consisting of several ladies and gentlemen was appointed to promote the interests of the Baptist Missionary Society, and it was intimated that the contributions to it from the church had this year amounted to £477. The local treasurers' of the Baptist Union of Scotland, the Home Mission, Zenana Mission, German Mission, &c., submitted statements of contributions received, and gave a brief outline of the objects and operations of the societies which they represented. The last report was the Church Treasurer's Financial Statement, which was of a satisfactory nature, about £1200 having been contributed during the year for purely church purposes.

GLASGOW.—Special services upon behalf of Foreign Missions were held throughout the Glasgow churches on Sabbath, 30th November. The Rev. H. E. Crudgington, of the Congo, preached at John Knox Street in the forenoon and at Cambridge Street in the evening. On the Tuesday following a public conference was held in Adelaide Place Church. The chair was taken by Mr. Howard Bowser. After prayer by the Rev. Alex. Grant, Mr. Crudgington gave a most interesting account of the Congo people, their habits and customs, pointing out the obstacles to be overcome in work there, and indicating grounds of large hopefulness for the future. The discussion that followed was carried on by the Rev. Robert Howie, Rev. D. P. McPherson, B.D., Mr. Bowser, Rev. A. Grant, and Mr. W. G. Dun, M.D. Two suggestions made may be noted—that the young in our Sabbath-schools should be kept informed about mission work by their teachers; and the other that Sabbath school libraries should be well supplied with mission literature. Mr. Crudgington then, in a few closing remarks, strongly pressed the claims of the Congo women for women teachers from our own land. Besides the speakers, there were on the platform the Revs. W. J. Millar, W. H. Elliott, T. D. Landels, M.A., and Messrs. Chas. A. Rose, D. Lockhart, and J. B. M'Callum. The attendance was good.

GLASGOW.—JOHN KNOX STREET.—The annual soiree of the Mission Sabbath School was held in the new hall at the corner of Claythorn Street and Great Hamilton Street on the evening of Thursday, December 11, the Rev. P. J. Rollo, pastor, in the chair. After tea the evening was agreeably spent in hearing songs, recitations, &c. The audience was large.

GLASGOW. — SOUTH SIDE. — The third of a series of lectures on foreign travel, illustrated by limelight views, was delivered in this church on Monday, December 14, by Rev. Dr. Flett, of Paisley. The subject was "Egypt." The chair was taken by Mr. J. B. M'Callum. Previous to the views being thrown upon the screen the lecturer discoursed for some twenty minutes upon the present social and moral condition of the country, setting forth the fact that it may be said to owe its existence to its great river, and insisting that the only reasonable issue of the present position of affairs is that a British protectorate be established. A series of a hundred photographs were then exhibited by the lime-light, embracing views of ancient Egypt, the Suez Canal, Cairo, the Pyramids, Alexandria, as well as of scenes made memorable by recent battles. At the close a very hearty vote of thanks was accorded him for his instructive and able lecture.

GREENOCK.—*Ordination Soiree.*—A Social Meeting in connection with the ordination of Rev. R. Bennie to the pastoral charge of the new church here was held on Tuesday evening, 23rd December, in St. George's Hall—Mr. Bennie in the chair. The lower part of the hall had been arranged for tea and was quite occupied by a large number of friends, some of whom had

come from Paisley and Govan for the occasion. The platform was occupied by the speakers and others. The proceedings opened with prayer by Rev. Geo. Yuille, Stirling. In his introductory remarks the chairman stated that a few friends of the Baptist Denomination, recognising the need for an extension of their cause in Greenock arranged to form a new church on what may be termed Liberal Baptist principles. The church was accordingly formed two weeks ago, consisting of six members; four have since joined, and there are three applicants for baptism. It might be objected that the Baptists are already represented in Greenock by the existing church; but they ought not to be content to be merely represented, they ought to advance with the increasing population and the advancing times. They wished, as a church, to work in harmony with their brethren and with all who love the Lord Jesus, and would make it their aim under the blessing of God to bring men into the Kingdom of Christ. The meeting was then addressed by Mr. Adam Leask, who referred to a rumour that this church was formed from a split from Orangefield. He wished to give this rumour the most unqualified contradiction, as among those who formed the church there were only two from Orangefield, himself being one of them. They represented the open communion section of the Denomination, and it was only right that when those who held this view came to reside in Greenock they should have the choice of a church more in sympathy with their position. After the singing of an anthem, Rev. Jervis Coats gave an address, and was followed by Dr. Flett, who referred to his early connection with a church in Greenock 30 years ago, and said he regarded this movement as the resurrection of that old cause. Greenock would be enriched and the denomination strengthened thereby. Addresses were also delivered by Mr. Brash, Govan; Dr. Joseph Coats, and Rev. P. J. Rollo, Glasgow. Several anthems were ably rendered and a harmonium solo given by the choir and organist of the Govan Church, who had kindly given their services for the occasion. After the chairman had acknowledged his obligations to the speakers and a vote of thanks had been given to the Chairman, this very hearty meeting was brought to a close with the benediction.

GOVAN.—*Presentations to Rev. R. Bennie, M.A.*—An interesting meeting took place in the hall of this church on December 17, the occasion being the presentation of testimonials to Rev. R. Bennie, pastor elect of the new Baptist Church, which has been formed at Greenock. Mr. Bennie has been a member of the church at Govan ten years, during which period he has devoted himself actively and zealously to the work of the Sunday School, Tract Society, Young Mens' Society, &c., in all of which he has won the affectionate good will of the members of the church generally. His career as a student having been closely watched, and his success as such keenly felt by the church, it was with considerable enthusiasm the church learned he had been chosen pastor by the young Greenock Church. Steps were promptly taken to substantially emphasise at once the esteem in which Mr. Bennie is held, and the interest felt by the church for his success in his new sphere. Notwithstanding the depressed state of trade in the neighbourhood, and the short time (only two weeks) at the disposal of the committee, upwards of £14 were speedily subscribed, which the Committee wisely expended in the purchase of 40 volumes embracing much of the choice theological literature of the day. The tea meeting for the presentation was held on above date. Rev. Jervis Coats, M.A., presided, and was supported on the platform by Rev. R. Bennie, M.A.; Deacons Brash, M'Laren, Summers, and Irons. Mr. Coats made the presentation alluding in doing so to the good service Mr. Bennie had rendered in the church and expressed his own and the church's prayerful desire for his ministerial success and usefulness. Mr. James M'Kenzie then in name of the senior class in the Sunday school, which has been taught by Mr. Bennie for some years, presented him with a handsome silver mounted combination inkstand and stationery case. Mr. Bennie having feelingly and suitably acknowledged both presentations, addresses bearing on both his past and future career were delivered by all the deacons on the platform, as also by Messrs. Cargill and A. Bennie (brother of the presentee), the church then engaged in earnest prayer for the young Greenock

Church and its pastor, thus bringing to a close a meeting, which will be long remembered in the annals of this church.

KELSO BAPTIST CHURCH.—*Resignation of Rev. Mr. Anderson.*—The Rev. Mr. Anderson having resigned his charge here in the Baptist Church on Sabbath, November 30, he was waited upon by a deputation of members and friends and presented with a very handsome writing desk furnished with all kinds of writing materials. Mr. Middlemas, deacon, in presenting the gift, expressed the regret which which they felt in parting with Mr. Anderson, and hoped that that token of their love and respect would stimulate him in his future work. Mr. Anderson, in accepting the gift, said that it did not require any such token of their respect to convince him of their friendship. Their uniform kindness during the short time he had been among them, and the brotherly attitude they had maintained towards him, had told their love and goodwill, and gone far to sustain him in the rather difficult work of the Baptist ministry in Kelso. But while he had been conscious of their friendship and sympathy as expressed in their words and bearing toward him, it was extremely gratifying now that he was leaving them, that they had choosen to present him with that tangible token of their regard. He needed not to tell them how much he appreciated their kindness, and how much he would ever value that handsome gift for their sakes. It would ever remind him of them all, and stimulate him in whatever part of the vineyard his lot might be cast Mr. Anderson was also waited upon by a deputation from the Sunday school, consisting of James Rutherford, Edward Fleming, and William Fowler. Master Edward Fleming read the following address, at the close of which he handed Mr. Anderson a beautiful inkstand containing several minor gifts from the above named boys :—"Rev. and Dear Sir,—It was with painful surprise we, your Sabbath Scholars, heard you announce on Sabbath last that you were about to leave Kelso. We resolved not to let you depart without tendering you our most hearty thanks for the many good counsels and pious instructions we have received from you ; also, to say how deeply you have endeared yourself to us as an affectionate friend, a kind-hearted teacher, and as a sure and steadfast Christian. As such we, in the name of each and every one of your Sabbath scholars, have much pleasure in presenting to you this inkstand, and beg of you to accept of it, not for its intrinsic value, but as a token or testimonial of the profound love we bear you, and the high admiration we shall ever entertain of you. In bidding you farewell our desire and prayer to God is that His best blessing and kindest providence may ever attend and comfort you." Mr. Anderson, in accepting the gift, spoke of the happy relations that had always existed between the members of the school and himself, and trusted to hear something of them at a future time to show that his labour among them had not been in vain.

PAISLEY.—STORIE STREET.—*Lectures.*—A very interesting course of lectures is being delivered this winter on Egypt and Palestine. The first was given on the 18th November by the pastor, the subject being "Egypt—its present state and what it might become." John Polson, Esq., West Mount, occupied the chair. The lecturer gave an interesting sketch of the country and people, and showed that with a stable government such as we could give it, and with the Christianising influence that we could bring to bear on it, Egypt might become in the future as great and as prosperous as its history and antiquities shew it to have been in the past. The lecture was illustrated by a large number of lime light views, descriptive of the country, its people—their employments, manners, customs, dress, &c. Those present could not fail to carry away with them a very clear conception of that wonderful country, which owes its existence to a single river, and is at once the oldest and the most downtrodden country in the world. The second lecture was given on 16th ult., by Rev. Jervis Coats, M.A. Subject, "Jerusalem and its Vicinity." Bailie M'Gown occupied the chair. Throughout, the lecture was graphic and instructing. The road all the way from Jaffa to Jerusalem and through and round about Jerusalem was brought vividly before the audience. Then in like manner, the road down to the Jordan, the Dead Sea, and up through the mountain passes to Bethlehem, and then back to Jerusalem, was described to the manifest enjoyment and profit of the large audience which had come out notwith-

standing the severity of the evening.—*Conversazione.*—On Thursday, November 6, a conversazione of the workers connected with the various organisations of the church, was held in the hall. There was a large attendance. The hall was tastefully decorated, and round the walls was exhibited a large number of photographic views of places of interest, recently visited by Dr. Flett in the east. A number of relics was also shown. After tea, and an hour spent in inspecting the photographs and other articles of interest, addresses were given by representatives from each of the organisations of the church. A free conversation followed on various subjects of interest, special prominence being given to a proposal to start a Literary Society in connection with the church—which has since been agreed to.

PAISLEY.—VICTORIA PLACE.—On Tuesday, 25th November, the Annual Social Meeting of the Christian workers in connection with this church was held in the hall of the church. The chair was taken about 7.30 p.m. by the pastor, Rev. John Crouch, and an excellent tea was then partaken of by the company, which amounted to between 70 and 80. A stirring address was delivered by Bro. F. Martin, who in commenting on the work of the Salvation Army stated that the work of evangelisation was in Scotland being carried on by agencies and in buildings distinct from the churches, instead of, as it should be, by the churches, and recommended a rearrangement of the hours of worship on Sunday so that there might be one service held on Lord's Day at a convenient hour when all the members of the church would be able to attend, while an Evangelistic Service could be held in the evening, to which all the members of the church should do their utmost to gather in the careless and indifferent. An address was also given by Mr. Baker, of London, who, touching on the same subject, mentioned that work of a more lasting character than that of the Salvation Army was being carried on in London by the City Mission, whose missionaries visited from house to house in the worst districts of the metropolis, and gave some instances of the good work done by that agency. The enjoyment of the evening was much enhanced by the singing of the choir, who rendered several pieces in fine style, and also by the solos sung by two of the friends present. The usual votes of thanks brought a very pleasant and profitable evening to a close.

ST. ANDREWS.—A larger number of students are attending the services of this church than during any past period of its existence, among whom are several who are studying with a view to enter the Baptist ministry. With the desire to interest them in church work, and to help them in the cultivation of their gifts, the pastor, Rev. J. George Gibson has commenced a service on the Wednesday afternoons to be conducted by the students themselves, two or three taking part in the service. The first of these meetings was held on Wednesday, November 26, when the pastor delivered an address explaining the object of the service. He thought the church should consider it her mission to try to keep and use the intellectual as well as save the ignorant. Young men of intelligence and learning were leaving the Christian Church because they were not allowed to take part in the services which, in most Baptist churches, were conducted by one man on the Lord's Day. Of course all had an opportunity of exercising their gifts at the prayer meeting, but the sad fact was very few members attended prayer meetings. The services have been well attended and give promise of being very interesting. They will be continued till the end of the university session.

NOTICES TO CORRESPONDENTS.

News from the Churches for the Magazine must be in the hands of the Editor not later than the 20th of each Month.

Communications referring to articles for the Magazine to be sent to the Editor, Rev. G. YUILLE, Stirling; those referring to advertisements and the supply of copies of the Magazine, to the Publisher.

Printed and Published by ROBERT SYMON, 8 St. James Square, Edinburgh, on the 1st day of January 1885.

CHURCH NOTICES

CHURCH.	MINISTER.	HOURS OF SERVICE.	
		SABBATH.	WEEK-DAY.
Broughty Ferry—St. Vincent St.,	ARTHUR W. OAKLEY.....	11.15 and 6.30	Wed. 7.30
Dumbarton Dennyston Hall, William Street,.....	JOHN M'LEAN,.....	11.15 and 6.30	Wed. 7.30
Dumfries Tabernacle, Newall Ter,	WILLIAM MUIR	11 and 6	Tues. 8
Dundee—Long Wynd, Nethergate,..	WM. TULLOCH.....	11 and 6.30	
Edinburgh—Dublin Street,.....	WILLIAM LANDELS, D.D., ..	11 and 6.30	Thurs. 8
" Duncan Street, Newington	JOHN M'LELLAN,.....	11 and 6.30	Wed. 8
" Marshall Street,.....	ALEX. WYLIE, M.A., ...	11 and 2.15	Wed. 8
" Rose Street, ...	.....	11 and 6.30	Wed. 8
Falkirk—Masonic Hall.....	WALTER J. MATHAMS	11 and 2	Thur. 7.30
Glasgow—Adelaide Pl., Bath St.,	D. P. M'PHERSON, B.D.	11 and 2	Wed. 8
" N. Frederick Street,....	JOHN URQUHART	11 and 2	Wed. 8
" John Knox Street,.....	P. J. ROLLO,.....	11 and 2	Wed. 8.15
" Copeland Road, Govan	JERVIS COATS, M.A., ...	11 and 6.30	Wed. 8
" Cambridge Street,.....	ROBERT HOWIE	11 and 2	Wed. 8
" Sister Street, Bridgeton,	W. JOHNSTON MILLAR.....	11 and 7	Wed. 8
" Queen's Park, P. Edward St. Vict. Rd.,	T. D. LANDELS, M.A.,.....	11 and 6.30	Wed. 8
" South Side, Corner of Kirk St. and Buchan St., Gorbals,.....	W. H. ELLIOTT, ...	11 and 2	Wed. 8
Greenock—Orangefield,.....	ROBERT MACNAIR, M.A.,...	11 and 2.15	Wed. 8
Greenock—George Square,..	ROBERT BENNIE, M.A.	11 and 6.30.	Wed. 8
Hawick—Baptist Chapel,.....	WM. SEAMAN,.....	11 and 6	Wed. 8
Helensburgh — Good Templar Hall, East Princes Street.....	G. A. WILSON.....	11 and 2	Wed. 8
Kirkcaldy—Whyte's Causeway,....	ALEX. BISSET	11 and 2.15	Wed. 8
Paisley—Storie Street,.....	OLIVER FLETT, D.D	11 and 2	Wed. 8.15
Pitlochry—Baptist Chapel,.....	WALTER WALSH,.....	12 and 6.15	Thurs. 8
Stirling—Murray Place.....	GEORGE YUILLE,.....	11 and 2	Wed. 8

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SCOTTISH
BAPTIST MAGAZINE.

Borderers.

By Rev. Jervis Coats, M.A

EVERY congregation which fills the house of God can be divided into various classes. Broadly speaking these may be regarded as threefold. There are first of all those persons who have come to identify themselves heartily with the church. Their whole life is bound up in its interests. They believe in it, and find in it a fit and joyful sphere for the exercise of their talents. They are the first to approve of any new enterprise in church life, and then to support it by their presence, work, and means. The second class consists of what goes generally among us by the name of the congregation. It is composed of persons who attend the services of the church with more or less regularity, and who are, to a greater or less extent, interested in its life and work; but who have not seen their way to enter its pale. The third group is made up of men and women whose names are on the roll of the church, and who enjoy its privileges; but who do not have, or, at least, do not show any vital interest in its affairs. Their hand is not put to any part of the work, they are not to be counted on for help in the routine labour of the church, much less for advice and assistance in a new forward movement.

The value of the first of the classes which have been named is incalculable. Such people gather their strength about the church, its organisations, its minister and office-bearers. They give a solidity and stimulus to the congregation, and preserve its continuity amid the continual changes to which it is subjected. When the eye rests on these devoted labourers in the Master's service, there is no feeling evoked but one of profound thankfulness to the Giver of all good. Our feelings are more mixed when we look in the direction of the other two groups. Every one who has the advancement of the kingdom of Christ at heart must be turning constantly to the individuals who form these classes with earnest and prayerful solicitude. They seem to be at one time the hope, and at another, the despair of the

church. The possibilities which lie in them provide a constant stimulus. They constitute part of the raw material of the church, standing to its active membership in the same relation as the uncultivated soil, which borders on the garden plots, stands to its richly cultured beds. If they were only brought in and made a vital part of the church what new strength would be added to it! And, certainly, if mere work could affect such persons for good as it can turn waste land into the fruitful field, there are not wanting in all our churches men and women who would be willing to labour night and day in order to accomplish so divine an end. But it cannot be. We have to do here with free human wills, and not with inanimate matter. And so a hard and intricate problem is before us, one which involves the exercise of much spiritual ingenuity, and fervent prayer for "light and leading."

In this paper we would venture to add our contribution to the discussion of the question which relates to the last two groups Where each earnest Christian has his own theory of the matter, it may, be as dangerous to enter upon such ground, as to put forth a new nostrum for an old disease which has defied the art of the most skilful physicians. Yet where so much is involved the smallest hint may not be without value, should it do no more than evoke criticism, or even stimulate thought in an opposite direction. We speak of the two classes together because our belief is, that in many cases it is practically the same things which stand in the way of that thorough identification with the cause of Christ which is so desirable in both. To name only one point, that it is frequently the lack of apprehension of some leading principle of the divine method of working which keeps such individuals borderers, when they might be enjoying to the full the privileges of the people of God. Look at the one class—the congregation. When we break this up into the individuals who compose it, we find a variety of elements, from the loose ragged fringe, consisting of people who drift within the influence of the church, and who drift away again and are lost to view, to those persons who are as regular in their attendance as the best members; or from the critical hearer who is out of sympathy with all that goes on in the church, and whose presence at the service is a continual mystery, to the eager sympathetic hearer who is full of interest in all its affairs, whose eye kindles at the preacher's voice, and whose heart seems to respond to the invitations of the gospel. Whatever we may say of the presence of the members of the congregation, we may make sure that it is something deeper than we are at first inclined to think which draws them to church. You cannot explain it by saying, it is

the intellectual enjoyment they receive that brings them. Such a theory might account for the occasional hearer, but would not explain the presence of those who attend regularly week after week. You could not keep a congregation together for twelve consecutive Sundays on the richest intellectual banquet. Even the dialogues of Plato and the plays of Shakespeare would grow stale, flat, and unprofitable in a short time, were they subjected to the same severe test as that to which the scriptures is put. Nor does the force of habit explain this phenomenon. The most stolid and routine listener may any day surprise you by showing signs of spiritual life. You may be sure, that in the breasts of these hearers, there are often ardent yearnings after a share in the joyful Christian experience which they see enjoyed by others; that the very coldest and apparently most indifferent individual amongst them has now and then looked across to his more fortunate neighbours, and asked himself the question, what is the secret of their power? what is the source of their gladness?

Why do the persons we are describing stop short at this point? Why do they stand on the confines of the promised land, looking over with longing eyes to its rich and peaceful fields, and yet not daring to cross the boundary? One of the chief hindrances which stands in their way we believe to be simply the lack of comprehension of the great principle, that we only get power by using it. Listen to these people, and you find that their language is, "If I only had the faith which these favoured disciples possess! Where did they get this faith, and how?" And so they wait and long for faith, as if it were a thing that was to come to them in some mysterious way. But how is faith obtained? By believing. We have all read the old Greek anecdote of the man who, falling into the sea on one unfortunate occasion, declared when he was rescued, that he would never enter the water again till he could swim. We have amused ourselves at this simpleton's expense; but to deal with faith in the very common fashion referred to, is to act a similar part to this. Faith is not a gift any more than swimming is a gift. Faith never comes to a man any more than walking comes to a child. You learn to swim by swimming, and to walk by walking; and you get faith by plunging boldly into the wide deep sea of God's "exceeding great and precious promises." A truth this is which to many is so self-evident that it may seem unnecessary to unfold it. And yet it is for lack of acting on it that hundreds of souls in all our churches remain borderers. What one has to do is to dismiss all his doubts and fears, his theories of faith, and self-devised plans according to which he is to be saved, and to commit the keeping of his soul to God as to a faithful Creator.

In such a bold venture on the grace of God, he will find the power for which, as long as he stands fearfully on the brink, he must look in vain.

And now turn to the other class. The persons of which it is made up are in the church, but are not of it. It is neither their home, nor their spiritual workshop. They find in it no plot of ground to be cared for and cultivated. We do not now speak of those who, though nominally members of the church, have placed their heart, and found their work elsewhere; nor yet of the drones of the hive, men and women who have never thought of doing anything, and who are quite content to remain idle. Our thoughts are occupied with members in our churches who have a desire to lend a helping hand, but who are kept back by the feeling of their lack of ability. They may be men with only one talent, who say to themselves, "I have but one talent what can I do? What place for me among the busy workers? I can do so little even if I succeed. It really matters nothing whether such a little brain and such weak hands as mine work or are idle." And so oppressed with a sense of their own insignificance they have never even made the attempt to do anything. Or they may have taken their talent out of its napkin, and put it, in a tentative kind of way, to use. But the results have been so poor, that they have lost heart and put it back again with a sigh. More likely still, they are men who only imagine their gifts are so poor. They have never given themselves a chance of finding out what is in them. They have never so much as gone forth to the exchangers to see if they could get at least usury on their talents. To all such persons the word of God would say, a man only becomes conscious of the gifts God has bestowed on him when he puts them to use. It is so in the business of life. Whence does the workman derive his skill? Did it come to him as a gift direct from God? It is true that there are some who have a greater aptitude for certain forms of skilled labour than others; but even the most highly gifted can only attain to the full use of his powers in their exercise. He never knows what he can do until he does it. So is it with regard to the work to which Christ calls us. As the workman gets the ability he wants in the prosecution of his calling, so the Christian obtains the needed power, when he throws himself at the Master's command on the work, and tries to do his best in it. A great deal of the shrinking from work, which is manifest in our churches, may be due to false pride rather than to true modesty. All Christians are not willing to serve their apprenticeship. They would be journeymen to begin with. They would feel their capacity before they apply themselves to the task. They cannot brook the

humiliation of an occasional failure, nor the mortification of small results. And so because they are afraid lest their incapacity should be discovered they keep it for ever. But with most, perhaps, it is rather ignorance of the working of the principle on which we are dwelling that makes them hang back. A man is called, for example, to engage in Sunday School work. He looks at the work and sees how useful it is, and what need there is for earnest workers. And then he looks at himself and says, I would fain undertake the duty; but I have no capacity, no experience, and so I must decline. Let us put from us all such faithless and cowardly suggestions. Throw yourself heartily into the work, and the ability you want will come in it. Or if not, should it be made plain that you are not fitted for this particular task, some other sphere of labour, more congenial to your powers, and of an equally useful character, will be sure to make itself manifest.

As we think of what the church might become, were it possible to say of each member in it—he hath done what he could, there opens up a prospect almost illimitable in its extent and glory. And it is because of the belief, that it is by the waking up of the many of ordinary parts to the consciousness and exercise of their powers, and not by the advent of a highly gifted few, that the world is to be taken possession of for God, that the church turns its eyes so wistfully to the borderers who hang on its outskirts, and seeks to bring them from the outer Circumference to the inner vital Centre of her work and worship.

Bruised Reeds.

"A Bruised Reed shall He not Break."—Isa. 42-3.

THE language of prophesy is often highly poetic and even pictorial. Being the utterance of the best men in their best moods when under the control of the divine Spirit, and exercised on the loftiest themes, one need not wonder if their words glow with poetic warmth and abound in the fairest images. The very language in which as Hebrews they were accustomed to think and speak, and which is highly picturesque, lends itself in a remarkable degree to produce these very effects. There are some passages in the writings of this prophet where almost every phrase is a picture. It is so here. We move amid a wealth of expressive figures which are used to de-

pict the character and mission of this Servant of Jehovah whom the prophet announces. Selecting this one, and desirous of ascertaining the truth which it suggests, let us unfold the figure.

The bruised reed reminds us that the Israelites were a race of shepherds from the days of Abraham; they were quite familiar with all the details of a shepherd's life—its toil, hardship, and danger, as well as the simple amusements that occupied its hours of relaxation and rest. Music has always been a favourite recreation among the shepherds of the East. When he had found a place for his flocks to rest at noon, he might be seen reclining in the shade in view of his scattered flock, and tuning his simple pipe of reeds. Often thus had David sat watching his father's flock on the hills of Bethlehem, and yet availing himself of every opportunity to indulge his passion for music and song. Who but a shepherd could have sung, "The Lord is my Shepherd, I shall not want; He maketh me to lie down in green pastures; He leadeth me beside the still waters; He restoreth my soul." Whether any of these songs of his early life have been preserved or not, many a sultry hour did he beguile with music drawn from his shepherd's reed-pipe. It is this simple instrument that is referred to by the prophet. It consisted sometimes of a single reed, sometimes of two; occasionally, however, there would be formed what afterwards was called the "pan-pipe," made up of a number of reeds of different lengths woven together side by side, their upper ends being all on the same level. The music was produced by running the breath along those open ends, when each reed gave out a sound according to its length and width. Let us suppose ourselves seated some summer-noon beside an eastern shepherd engaged in the construction of this simple instrument of music. A number of hollow reeds which he has gathered from the marsh or riverside lie close at hand, differing in length and thickness. Having fixed upon the first and longest, that which produces the deepest note, he proceeds to select another by so much shorter or narrower as will give the next note in succession; and so he continues. If we watch him closely we notice how, in his search for a reed of sufficient length or width to give a particular note, he takes one and tries it, but puts it aside for another occasion. Taking up another he finds it the proper width but too short, and it too is laid aside for the time being. Looking about him he finds yet another which promises to answer his purpose, as it is the proper length and width; but when he attempts to sound it, it yields no proper note at all, and on looking closer he finds that it has been crushed somehow and that a rift runs up nearly its whole length. It is a "bruised reed," incapable of yielding any note

either high or low, and so as a useless thing he breaks it and casts it from him. The "bruised reed" is broken! Gathered by the shepherd's hands and carried with so many others in his arms it yet was bruised by some mischance, so that when the shepherd came to use it for his purpose he found it useless; he broke the bruised reed and threw it from him.

But there is a Shepherd and Servant of Jehovah of whom the prophet says, "He will *not* break the bruised reed." He came into this human wilderness of ours where there is nothing to be seen but "reeds waving in the wind;" and He came to gather reeds. He has a strange purpose in His heart, a purpose of infinite wisdom and grace. He designs, shepherd-like, to construct out of these human reeds a kind of celestial instrument that shall yield richer music to the Most High than song of angels or choiring cherubim. Such being His strange design let us observe, in one or two instances, how it is carried out. Since this Shepherd-Servant of Jehovah has come into the wilderness for reeds it is natural to suppose that He will choose the best and strongest; if there be any that are ill-formed or defective they must be left behind, or if gathered are likely to be thrown away. Is this the principle of selection on which he proceeds? Let us see. He stood one day beside a group of reeds waving in the wind. They were tall, well-formed, and graceful, such as we might suppose the Shepherd would select as suitable for his purpose. There was a rustle and commotion among them at that moment, and their tufted heads waved to and fro as if under suppressed excitement. So indeed they were as they bent forward and downward where lay upon the ground one poor reed which some passing beast of prey had thrown down and trodden under foot. Had we been there and understood their reedy speech we might have heard such words as these, "Now Moses in the law commanded us that such should be stoned, but what sayest Thou?" Yes, what sayest Thou, Shepherd of Israel? Moses would break that bruised reed that lies prostrate in the mire, what wilt Thou do? And the Shepherd answered not a word, but with eyes veiled with tears of compassion He stooped down to where the bruised reed lay and took it up; he laid it gently in his arms beside a few others which he had gathered thus, and then passed on and left the stately group behind. What a strange procedure; especially since he is not gathering reeds for the fire, but tuneful reeds to make sweet melody in the heavenly places. But perhaps this procedure is exceptional. Here then is another instance of the same. It was wearing towards evening one day when the Shepherd found Himself in the course of his journey

in the outskirts of Jericho. He is followed by a multitude and among them many of the great ones of the land. No doubt he will stay that night with one or other of these Scribes or Rabbis, many of whom live in Jericho. But he stopped suddenly at the foot of a sycamore tree, and looking up he said, "Zacchaeus, make haste and come down, for to-day I must abide at *thy* house." Instantly there was a commotion among those Scribes and Pharisees, "What, chose a publican for a host? Be the guest of a man who is a sinner? Partake of hospitality which is the fruit of extortion and unrighteousness? It is an intolerable offence!" Poor despised Zacchaeus! He is not free from blame, as they are; he is but a bruised reed. Yet hear how the music begins to flow at the first touch of mercy; "Behold Lord the half of my goods I give to the poor, and if I have taken anything from any man by false accusation, I restore him fourfold." And thus the Shepherd of Israel gathers them as He goes, and with matchless skill and tenderness fits them for use.

Among those he had gathered in his wanderings through the wilderness there were twelve that had been selected by him with special care, and for a special purpose. Of these one fell from his embrace and was utterly broken by the fall; but it would not have been so broken had it not been rotten at the core. For we know of another that likewise fell and was indeed sadly bruised, but was not broken. The Shepherd stooped and took it up again, and brought richer music out of it than had been possible before. Many a time in after years did that bruised reed recall the good Shepherd's words; "Simon, Simon, Satan hath desired to have you that he may sift you as wheat, but I have prayed for thee that thy faith fail not, and when thou art converted strengthen thy brethren." Nor ought we to forget that last reed he gathered with His dying hand, when "it pleased the Lord to bruise *him*" and put him to grief. A malefactor, an executed criminal, who amid the horrors of crucifixion acknowledges that he is but suffering the due rewards of his deeds, this man, a poor human reed bruised well-nigh to death, the divine Shepherd takes with him to paradise that very day! Surely here is encouragement for the most abandoned; and do we not see how at the cross and amid the darkness as of midnight that gathers over all the land, this truth shines out "conspicuous as the brightness of a star"—"This man receiveth sinners; He will not break the bruised reed."

What shall this subject teach us? Let it teach us the value of a *contrite heart.* "The sacrifices of God are a broken spirit, a broken and a contrite heart, O God, Thou wilt not despise." He looks down from the height of his sanctuary "to hear the groaning of the

prisoner, and to loose those that are appointed unto death." No heart that is bruised by suffering, or mourns for sin, but attracts the sympathy and help of Him who "healeth the broken in heart, and bindeth up their wounds."

Let it also teach us to *think of others with charity and hope.* There are none beyond the reach of mercy, beyond the power of saving love. For "while the lamp holds on to burn, the greatest sinner may return." Repentance admits publicans and harlots into the kingdom of God, while self-satisfied respectability stands outside. The greater the need of men, the greater the compassion and self-sacrifice of God, and the greater ours should be.

But the chief lesson is one of *comfort for the afflicted.* The weak and suffering invalid often asks herself why she should be spared to linger out the weary years when she can do nothing, and is of no use to anyone. A poor bruised reed, with no music in her, she feels sometimes as if thrown aside as useless. And yet, if she only knew it, God by these sufferings is giving her spirit a deeper and richer tone, so that when she bears her part at length in the heavenly harmonies she will be able to contribute a fuller note, richer and more musical than she could possibly otherwise have done. Let us tell her this when next we visit her, and assure her in God's name that it is so. Why all this discipline of sorrow if it be not that He would make us partakers of his holiness? What if we cannot enter into the fullness of Christ's fellowship otherwise, either here or hereafter? What if, to be partakers of his glory, we must also be partakers of his sufferings? "For if we suffer we shall also reign with Him." Let the sons and daughters of sorrow take heart. They are Christ's "bruised reeds" whom He is tuning for the heavenly harmonies.

May the skilful touches of Christ's hand heal our bruises, and the breath of His spirit breathe peace and hope into our hearts, that we may live to His praise.

Address to Students.

By Mr. W. S. Caine, M.P.

AT the annual meeting of the Students' Total Abstinence Union held at the Regent's Park College, Dr. Angus, the principal of the college, presiding, the hon. secretary (Mr. F. W. Pollard) gave statistics of the following colleges, showing that of 244 students, 213, or 87 per cent. were teetotalers :—

	No. of Students.	Abstainers.	Per Cent.
Richmond	40 ...	40 ...	100
Pastors'	69 ...	62 ...	90
Regent's Park	33 ...	29 ...	87
Hackney	31 ...	27 ...	87
Cheshunt	29 ...	23 ...	79
New College	42 ...	32 ...	76
Total	244	213	

Mr. W. S. Caine, M.P., delivered the following address:—I always feel a grave sense of responsibility in addressing students for the ministry. You are the men who will very largely have to make the next generation of this country. You are being trained to fight the Devil; to fight him wherever you find him, and wherever you may be placed, and I do not think there is on all God's earth so responsible a position as that of a Christian minister. In all the work you will have to do you will find that strong drink is your chief hindrance. I speak as a Christian minister myself. I am not a professional minister, but for the last twenty years I have never been without some mission work. At the present moment I am to all intents and purposes the responsible minister of a large and growing mission work in the south of London, and so I can speak from personal experience of the difficulty that everyone has to contend with who is trying to preach the Gospel in this country, and you will find it just the same if any of you should become Christian missionaries. I have been for many years a deacon of one of the largest Baptist churches in this country, that in Myrtle Street, Liverpool. It has been our painful duty in going through the church list to strike off some one or other, and very often as many as six or seven members who have lapsed and who have to be removed from the church roll. They have to be disciplined, as it were; and in almost every case, on inquiry, it is found that drink has been at the bottom of that. I could tell you stories without end of ministers of religion even, who, through this curse of strong drink, have been brought down out of the pulpit and brought to shame, so that as a matter of self-defence those of use that are engaged in active Christian work will do well to abstain from the use of intoxicating liquor. When we come to aggressive work, we find we have to deal with intemperance as no one else has to deal with it. We meet with it in almost every branch of the active work of the Christian Church. I have been a Sunday-school teacher and superintendent of a ragged school for a great number of years, and have from time to time made it my business to look up some of the children who were not regular in their attendance, and I always found that the children who neglected regular attendance at Sunday-school were the children of drunken parents. The intemperance of parents leads to carelessness about the Sunday-school, and the Sunday-school being the parent of the Church, the Devil attacks the Church through the children. I sincerely trust that if any of you become ministers of churches in which there is not an active Band of Hope, the first thing you will attempt will be its establishment. The most dangerous time for the Sunday-school scholar is when he or she is passing from boy-

hood or girlhood to manhood or womanhood. Thus young men going out into life look for the signs of manhood, and copy what men do, and they copy their vices a great deal quicker than their virtues, and the first temptation that presents itself to our senior scholars when they get away from the influence of the Sunday-school is the temptation to drink. Then we come to the question of preaching the Gospel. The ordinary church congregation is a respectable body of men and women, but I would not give much for a church that was hide-bound and could not get outside its own walls. The church which is not doing mission work is not a church worth thinking about, and I hope that none of you will ever take a church that has not got a strong missionary spirit in it. The church that sums up its existence in the motto of "Fear God and pay your pew rent" ought not to have a minister worth anything to take charge of it. We want the churches to be fighting churches, and the system of training adopted in these colleges is all in that direction. It is in your fighting work that you will find the mischief that comes from drink. I have always maintained that the best way of improving the poor is for Christian men and women to get down amongst them, and no church should be content that is not doing this work. I want to see all our churches that have well-to-do people amongst them, and all our established churches in the City with some mission-work in connection with their organisation in the lower parts of the town. It is as good for the church as for the people amongst whom they work, and there is no means of grace to a church like having some active missionary enterprise altogether outside its own walls. The church with which I am associated in London (Mr. M'Lean's) has recently started such a mission, feeling an interest in doing some aggressive work for Christ. There was lying at their back door a mass of population living without knowledge of God and Christ, and out of some 2300 houses there was not one in the occupation of only a single family. One noble fellow, a Church clergyman, the Rev. Allan Edwards, has been working in the district for a long time, but the work is far beyond what he could undertake, and he has welcomed us gladly and given all the help he can in the settlement in his parish of a Nonconformist Mission-room, and that is the spirit which has prevailed everywhere. Our first meeting was a prayer meeting; our second meeting was a temperance meeting, even before we had a service for preaching the Gospel, and the temperance society has been the foundation upon which the whole structure has been built. That mission-room was only commenced last February. On the first Sunday nineteen people were present. After the service we told them frankly what we had come there to do, and several of the nineteen came forward and put their names down as helpers. They were making no profession of Christianity, but brighter and better Christians it has never been my lot to work with. Last Sunday we preached to something like 380 people, and I think that you will agree with me that to form a church out of such raw material as that would be an exceedingly unwise thing. We kept them together by means of the temperance society. When we find that God has touched their hearts, we hand them on to Stock-

well Church, and many join that church. Now I am satisfied *that if we had simply preached we should never have got anything like the congregation we have got to-day. We got them away from drinking, and they find gradually that they want something more than that.* It is the greatest mistake in the world to suppose that the poor do not care anything about religion; there is no doubt that they are infinitely more religious than any other class, and if the Gospel is brought within their means there is no difficulty whatever. On Tuesday night we have our Band of Hope, and there are two hundred young people who come there to be warned against the evils of drink, which more than anything else will hinder them from growing up Christian men and Christian women. On Wednesday night we have a regular week-night service like any other chapel, except that it is better attended than week-night services usually are. On Thursday nights the books from the library, numbering about 1,000 volumes, are returned and redistributed, the subscribers numbering some 580 persons. On Friday night we have a singing class, which is exceedingly useful when we come to the Sunday night services. On Saturday night we have a popular entertainment bearing a good deal upon temperance, and there are 280 persons who have taken tickets for the course at 6d. each. On Sunday morning and Sunday afternoon we have Sunday-school. All that has come in ten months' work, *and I ascribe our success deliberately to the fact that we have a temperance society, and that we have made temperance the hub on which the whole wheel has turned.* This being so, I would impress upon you now the great importance of having *temperance side by side with your Gospel work.* The old reproach against us teetotalers used to be that we put temperance in the place of the Gospel. We do not do anything of the sort. We hold it to be part of the Gospel. Anything that brings glad tidings to man, any that lifts him out of the thraldom of Satan and up towards the service of God, is part of the great Gospel work we have to do in this country, and, believe one who has had twenty years' experience of work in the Christian ministry in an informal sort of way, nothing that you can have, except the grace of God, can so strengthen you and make you mighty in Christian work as being yourselves teetotalers, and in earnest in the temperance movement. With regard to the need of stimulants the time has gone by when I need talk about their usefulness or otherwise. Every reasonable man knows perfectly well that they are of no use, and that every possible work can be done as well and perhaps better without the use of intoxicating liquors as with them. I cannot therefore understand how any Christian man, looking around him at the work in which he is engaged, can hesitate for a moment about giving up the use of that which more than anything else ruins men and women, body and soul, in this world, and in the world to come. The fundamental principle of the religion which is so dear to us all is self-denial for the sake of others, and surely if our Father in Heaven sent His own Son into the world that we through Him might have eternal life, if He asks any sacrifice from us we cannot hesitate to make it. Surely, if this little sacrifice of an article of diet, a pleasing and stimulating drink at best,

is asked of us in the name of Christ who died for us, no Christian minister at any rate can hesitate to make it. It is a most encouraging token to find that our young, earnest, most devoted men, who are giving their lives to Christ's work are taking so warm an interest in this great temperance movement. I believe it augurs well for the future of religion. We can meet scepticism and every assault that is brought against us if only we get at the heart of the people. That is what is wanted nowadays in religion. If the educated classes fall away from us I do not think it will very much matter. The great heart of the nation lies in the working classes. They stand with arms open to the Christian Church, and the Church has only to go to be welcomed.

Correspondence.

BUNESSAN—MULL.

SIR,—I sympathise with the appeal from Bunessan which appeared in your last issue, and quite endorse what you say in support of it. But as one who knows the district pretty well, and who wishes well to the denomination there, I would take the liberty of suggesting that instead of building a Hall, the good folks of Bunessan should aim at something higher and build a *new place of worship*, with the necessary Sabbath School and other accommodation.

The present Chapel is not now conveniently situated, the considerable population by which it was surrounded when I first visited Ross of Mull has disappeared, and the village of Bunessan for church and school alike is by far the most central and populous locality.

It lies, as you know, on the main road between Iona and Kinloch, the intervening and neighbouring hamlets of Creich, Ardtun, and Uisgaig, being within short and easy distances of it. Here, therefore, I submit the Baptist Church ought to meet for work and worship. The fact that over forty children can be brought together in such a small room as your correspondent describes, clearly shows this, as it also clearly shows the need of a Sabbath School there. And if, as I should think very probable, the materials of the old could be largely utilised for the new, a neat and comfortable Chapel could be put up for about triple the sum which it is proposed to invest in a Hall for a Sabbath School merely, which I submit would be far better.—I am, &c.,

WM. TULLOCH.

THE COMMUNION WINE.

SIR,—It seems now to be admitted by your correspondents C. C. and R. L., that the fruit of the vine "commonly used" at the Passover festival was naturally fermented, In his first letter C. C. speaks of "the ingenious attempt to show that the fermented wine was used at that feast;" in your November issue, however, he says, "I am

quite prepared to admit that this was commonly the case." There is here evidence of a very definite advance on C. C.'s part, which must be distinctly acknowledged. R. L., though certainly more impervious to argument than C. C., shows some symptoms of enlightenment. In the February number of the Magazine, he ventures the following statement, "as there could be no leaven or fermentation in the house at that time, the substance in the cup must have been unfermented and unintoxicating." In his last letter, influenced, doubtless, "by the considerations which have been mentioned" by the present writer, he virtually abandons this extravagant position, and is content to make the "unfermented wine" question a matter of expediency. These concessions are very material, and show that the present controversy has not been in vain.

It is admitted then, that the fruit of the vine "commonly used" at the Passover festival was naturally fermented. The question still at issue is, whether this substance was "always and invariably" used. In reply it may be said :—

(1) There is no evidence, in the scriptures, that the newly expressed unfermented juice of the grape was ever used, by the Hebrews, as a beverage, or for religious purposes. In the Bible, it must be clearly understood, there are distinct names for grape juice in all its stages. As the fruit was pressed among the Hebrews by treading with the feet, the newly expressed juice was called *Asis*, *i.e.*, *trodden*, or sometimes *tirosh*. When the juice was properly fermented it was called *yayin* or wine. When the wine had become acid by the oxidation of the alcohol it was described as *Chometz* or vinegar, owing to the fact that vinegar has been made in this way from time immemorial. Similarly we have in Latin, *mustum* or newly expressed grape juice, *vinum* or wine, and *acetum* or vinegar, and in Greek, *gleukos*, *oinos*, and *oxos*. Now the newly expressed unfermented grape juice is never spoken of, in the Bible, as a beverage. In Genesis xxvii. 28, corn and grape juice (*daghan* and *tirosh*) are joined together, and in Genesis xiv. 18, bread and wine (*lechem* and *yayin*) are associated. Corn, therefore, stands in the same relation to bread which unfermented grape juice bears to wine. As corn requires to be converted into bread before it is ready for use, so unfermented grape juice requires to be transformed into wine before it can be regarded as a beverage. In the New Testament we have the same joining of bread and wine, "For John the Baptist came neither eating bread nor drinking wine; and ye say, he hath a devil. The Son of Man is come eating and drinking; and ye say, behold a gluttonous man and a wine-bibber." Surely then one would naturally expect, that at the Passover, and consequently at the Lord's supper, bread and wine would be associated, not bread and unfermented grape juice.

The newly expressed juice (tirosh) is, indeed, sometimes spoken of as a beverage, but only after the process of fermentation had gone so far as to make the substance intoxicating, or at least exciting. Indeed, the word tirosh is derived from the verb *yarash* to seize, because, as Gesenius says, it seizes the head. In Judges ix. 13, this

"wine" is spoken of as cheering "God and man;" in Hosea iv. 11, it is referred to as one of three things which "take away the heart;" and from Acts ii. 13, it is evident that Peter and the Jews thought it (*gleukos*) capable of making people "drunken." Similarly with the Latin *mustum:* in rendering Acts ii. 13, the Vulgate uses the words, "musti pleni sunt," *i.e.*, full of *must* or newly expressed juice—to which Peter replies, "non enim . . . hi ebrii sunt," "for these are not drunken," clearly showing that the Latin *mustum* had intoxicating qualities before it was used as a beverage. The Rabbis, too, had a punning saying (see Buxtorf) that he who rightly used this wine (tirosh) would be (rôsh) *i.e.*, a head or chief, while he who abused it would be (rāsh) *i.e.*, poor, thus obviously pointing to its intoxicating nature. In other words, it is difficult to say where the simple grape juice ends and wine begins, but the former was never regarded as a beverage until it was possessed of some exhilarating qualities, and could be accurately described as a "new wine." As regards *shechar* which some ingenious theorists have proved to be the same word as our "sugar," one may remark, that it must have been sugar of a powerful kind, for both in the Bible and in the rabbinical writings this word and its cognates are always connected with intoxication; and in the modern Arabic the corresponding word *sakir* is defined as "very drunk" (multum ebrius, Freytag). In fact, if any one wishes to be cured of the two-wine delusion, from the Bible itself, and from the Hebrew only, he may be commended to a careful study of an analytical concordance, under the appropriate English words. One evening, diligently spent, will be sufficient to demonstrate, once and for all, the non-existence of an "unfermented wine."

(2) The unfermented grape juice is never commended or suggested as a substitute for wine. In Leviticus x. 8. 9, we are told that, "The Lord spake unto Aaron, saying, Do not drink wine (yayin) nor strong drink (shechar); thou nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die." The substances here referred to are manifestly intoxicants, and the peril attending their abuse is clearly pointed out, but there is no mention of an unfermented and safe variety. In the New Testament there are numerous references to wine (oinos) but there is the same mysterious silence in regard to the alleged "unfermented wine." Timothy is advised to "take a *little* wine," and a deacon must not be "given to *much* wine," (paroinos) clearly pointing to the danger of its excessive use. Paul, too, condemns the Corinthian Church for excess at the Lord's Supper, but he is absolutely dumb in regard to a non-alcoholic "fruit of the vine." If the Apostle knew of a substance "equally lawful" and perfectly harmless, his conduct in not urging its use on these "weaker brethren" is incomprehensible, not to say culpable. Was he ignorant of its existence? Was he lacking in sympathy for these poor converts bred amid depravity and corruption? Surely the logical inference is, that he knew of no such substance—in fact that no such substance was in existence.

(3) There is not a sentence in the Bible to indicate that any precautions were ever used to prevent fermentation. There is no

evidence that the Jews knew the use of antiseptics—indeed they were peculiarly a non-scientific people. The grapes were pressed in the open air; the vats (some of which are still extant) were hewn out of the rock; pressing was done with the naked feet, the workers shouting and singing as they trod "the wine press." The mean temperature in Palestine, it must be remembered, is 65.6°F —the extreme range is between fifty and sixty degrees. Now, how was the alleged "unfermented wine" preserved? Was it kept in ice? What antiseptics were employed? The abominable decoction used in some of our churches, and known as "unfermented wine" contains a large admixture of sulphuric acid. Was sulphuric acid the antiseptic employed "in those days?" Your correspondents, who advocate the use of "unfermented wine," have indulged in bold assertions and strong statements, but none of them has condescended to indicate how the process of fermentation was arrested. C. C. quotes from an "importer of unfermented wines" to the effect that 1600 barrels of unfermented grape juice travelled from Constantinople to Armenia, and were still unfermented when they arrived at their destination! Certainly, if C. C. can believe this, there is no limit to his credulity. Verily, he is in blissful ignorance as to the nature of fermentation. There is absolutely no evidence that the Hebrews knew any process for preventing or arresting fermentation.

In the face of facts like these, it is difficult to understand how any well balanced truth-loving mind can have any difficulty in answering the question: "What substance was used by Christ at the last supper?"

In reply to Dr. Kerr's remarkable letter, in the October number of the Magazine, a few remarks may be offered. Anxious to see the lecture which he gave, as he modestly informs your readers, "to put the whole question as to the lawfulness of unfermented wine at the Passover beyond dispute," the present writer called at the Temperance League Office, Glasgow, but was naively informed: "We had some of them, but as they were not selling, we sent them back." The directors of the league are to be congratulated on their good sense. They would be well advised if (following the example of the National Temperance Society of America) they formally withdrew their countenance from publications of this sort, the only effect of which must be to alienate sensible and intelligent men. Not having obtained the lecture (which puts "the whole question beyond dispute") we must content ourselves with Dr. Kerr's letter.

(1) Dr. Kerr informs us that "unfermented and fermented, non-intoxicating and intoxicating" wines are regarded by Jews as "equally lawful" Paschal elements, and quotes in support of his statement the testimony of Professor Marks and Dr. Adler. To this it may be said, there are many Jews who are wholly given up to worldliness, and whose chief aim in life seems to be to have "much goods laid up for many years." Jews of this class are wholly indifferent as to the mode in which the Passover festival is conducted, or indeed whether it is observed at all, and consequently their opinion on Jewish customs is valueless. But is it a fact, as Dr. Kerr would have us be-

lieve, that, to strictly religious Jews, "unfermented non-intoxicating wine"-and "fermented intoxicating wine" are "equally" acceptable? Let any of your readers ask a religious Jew, and he will find that this is the very antipodes of truth. "It is a common custom among the Jews," says Dr. Kerr, "to use wine freshly prepared from raisins." Certainly, this is frequently done, but why? As a matter of choice? Never. Among the very strict, there is a strong disinclination to use any wine which has passed through Gentile hands, and as a wine prepared wholly by Jews cannot always be obtained, they frequently use *as a substitute* raisin decoctions. Do they suppose that they are literally obeying the law? Certainly not. "Very old laws," says Rabbi Felsenthal, the most distinguished Talmudist in America, "going back to ante-Christian times, command it as a religious duty to the pious Jew, to drink four cups of fermented grape wine on Passover eve, even when during the balance of the year he would not drink a drop of wine, be it on account of a natural dislike of wine, be it on account of poverty (in such a case the poor Israelite had to be sufficiently supported from the charity funds of the congregation in order to enable him to buy his wine, see Mishnap Pesaqim, x. 1) be it for any reason whatever. In later ages, the casuists granted it as an indulgence to use raisin mixtures and other similar beverages *in case Kasher fermented grape wine could not be procured.*" "Let me, in conclusion," he continues, "cite a word of Rabbi Judah bar Ilai, who lived in Palestine in the middle of the second century, and who had a natural dislike for wine. He once said to an interrogator, 'Believe me that I never taste wine but for *qiddush*, for *habhdalah*, and the four cups on *passah*, and then my head aches from Passover to Pentecost,' (Nedharim 49, b.) It was certainly no wine made of raisins, of which that Rabbi drank, *and of which, as a pious Jew, he was bound to drink.*"

But Dr. Kerr maintains, in regard to this "wine freshly prepared from raisins," that "it, of course, cannot be otherwise than non-alcoholic." Why does he say "of course?" Is all "raisin wine" non-alcoholic? One of the most famous wines of antiquity was the "raisin wine" of Crete. Does Dr. Kerr fancy that it was non-alcoholic? It is amazing how the possession of a hobby can warp an otherwise intelligent mind. The "raisin wine" "commonly used" among the Jews is a *fermented* liquid—the raisins are put in water and exposed to a slow heat in order to superinduce fermentation, and the liquid produced, as an intelligent Jew informs us, is "very good." Indeed, wine is frequently made in this way, from dried grapes, by private persons, both in America and on the Continent.

Dr. Kerr, however, has "consulted the highest authorities available," Dr. Adler and Professor Marks, and both of these gentlemen declared "that by Jewish law unfermented non-intoxicating and fermented intoxicating wine . . . . were equally lawful." It is to be feared that few Jews will be disposed to accept these as the "highest authorities" on Jewish customs. One of them belongs to the Reformed School, and as Dr. Kalisch says, "it is unnecessary to speak of Reform Jews, and still less of the Rationalistic Jews,

who are Jews, only in name and by descent;" and certainly no one, conversant with the facts, would dream of styling Dr. Adler one of the "highest authorities"—he is far too accommodating to be an authority in any subject—

> "He dare not write a sentence
> Of good old English ring;
> But hovers, both ways smiling,
> And winds about a thing."

However, we are not dependent on these gentlemen. The Jewish Law is still in existence and surely Dr. Kerr will admit that *it* is the "highest authority." Can Dr. Kerr then, or Dr. Adler, or Professor Marks, produce a single sentence from the Talmud in which "unfermented wine" is commended, or permitted, or named? The advocates of "unfermented wine" have been challenged more than once to give references to the use of this alleged beverage in the Talmud; so far there has been no response and for a very excellent reason—no such substance is ever mentioned therein. Indeed, the attempt to foist total abstinence ideas into Jewish law and Jewish life would be intensely comical, if the object had in view were less serious.

As "unfermented wine" is unknown to the Jewish law, so is it unknown in the East in the present day. The following document (kindly furnished by one of the signatories) will probably "put the whole question beyond dispute"—

We, the undersigned, missionaries and residents in Syria, having been repeatedly requested to make a distinct statement on the subject, hereby declare that, during the whole time of our residence and travelling in Syria and the Holy Land, we have never seen nor heard of an unfermented wine, nor have we found, among Jews, Christians, or Mahommedans, any tradition of such a wine having ever existed in this country.

May 1875.

(Signed)

Wm. Thomson, more than 40 years resident in Syria and Palestine.
S. H. Calhoun, 38 years resident in the Turkish Empire.
C. V. A. Van Dyck, 35 years in Syria and Palestine.
James Robertson, 12 years resident in Turkey and Syria.
Henry H. Jessup, for 19 years resident in Syria (still resident at Beyrout).
John Wortabet, Native of Syria.
James Black, for 41 years resident in Syria.
Michael Meshaka, Native of Syria.
John Crawford, for 17 years resident in Syria.
R. W. Brigstocke, M.R.C.S. &c., 9 years resident in Syria

Prof. Geo. E. Post, M.D., of the Protestant Syrian College at Beyrout, has just made a similar declaration in "The (American) Sunday School World."

In an article, entitled "The Wines of Lebanon," published in the *Bibliotheca Sacra*, Vol. iii., the Rev. Eli Smith who, next to Dr. Van Dyck, is the best Arabic scholar among the American missionaries, and acted as companion and coadjutor to Dr. Robinson in his Biblical researches, says, "when enquiring if such a thing as unfermented wine existed, I have uniformly been met with a stare of surprise. The very idea seemed to be regarded as an absurdity." Dr. Geo. E.

Barrows, in his newly published book, "A Ride Through Cappadocia," makes the same assertion. And yet we are told that this "unfermented wine," which is unknown to the Jewish law, unknown in the East in the present day, and of which no tradition remains among Jews, Christians, or Mahommedans, was used at the Passover festival, and at the Last Supper! Certainly, a more blatant imposture was never attempted.

It should be clearly understood by the unwary and simple minded, that two kinds of wine do exist *in the books* of a few credulous travellers, and *in the imaginations* of a few scholars of last generation, who were led astray by the aforesaid travellers. The question is: Where is the competent living scholar who believes in the two-wine theory? And what advocate of the two-wine theory can produce any evidence justifying his belief?

(2) Dr. Kerr takes credit for having shown "that from early times non-intoxicating grape beverages have been called wine." With this statement compare the following from Winer (Realwörterbuch, Vol. ii. p. 685, note 6, 3rd edition, Leipzig, 1848). "The Egyptians drank *no wine* (wein) before the time of Psammetichus, but contented themselves with the unfermented juice pressed out of the grapes." Here wine and unfermented grape juice are sharply distinguished. Winer and Dr. Kerr (if it be lawful to compare great things with small) are therefore in complete antagonism—the intelligent reader will have little difficulty in deciding as to which is the higher authority.

(3) "The principal use of grapes in the East," says Dr. Kerr, "is *not* to make fermented wine." Now, this is sheer sophistry. Does Dr. Kerr wish it to be inferred that "the principal use of grapes in the East" is to make "unfermented wine?" When it is remembered that Turkish misrule has produced the most abject poverty in Syria and Palestine, and that there is a large population of Mohammedans, to whom wine is forbidden, there will be no difficulty in perceiving why, "the principal use of grapes in the East is not to make fermented wine." But what are the chief uses of grapes "in the East?" In the Lebanon magnificent wines are made, and generally wherever there is a Jewish or Christian population; the unpressed grapes are eaten along with bread; the pressed grapes are used to make syrup or treacle (dibs) and, unfortunately, there is a growing tendency to manufacture spirits, by the distillation of grapes and other fruits. But grapes are *not* used to make "unfermented wine."

Space will only permit of a very brief answer to Dr. Burns' letter in your last issue, and, fortunately, a brief answer will suffice. Dr. Burns contents himself with a rhetorical display, and carefully avoids argument. In this he is to be commended, for there is always a number of people who are readily convinced by a torrent of words, even though the proverbial "spoonful of thought" should be lacking.

(1) Dr. Burns, referring to "the nature of the wines alluded to in scripture," says, "nothing can be more effectually disproved" than the affirmation "that wine is always the fermented and intoxicating juice of the grape." This is Dr. Burns's way of saying that "unfermented wine" did exist among the Hebrews. In disproof of this

statement your readers are referred to the foregoing part of this letter. (2) Dr. Burns quotes, with evident approval, the following passage from Dr. Adam Clarke, "This (the expressed juice of the grape before fermentation) was anciently the *yayin* of the Hebrews, the *oinos* of the Greeks, and the *mustum* of the ancient Latins." Yet it was this *yayin*—the expressed juice of the grape before fermentation—which made Noah drunk, and which was forbidden to the priests before entering on their sacred duties *under penalty of death;* it was this *oinos* of which Timothy was advised to take a *little*, and to which deacons were not to be addicted; and it was with this *mustum* (according to the Vulgate) that Peter and his friends were charged with being "drunken." If Peter had been as well versed in these matters as Dr. Burns, he would doubtless have informed the mockers, that *mustum* was "the expressed juice of the grape before fermentation," and consequently could not intoxicate. In his ignorance, however, he meekly replied, "these men are not drunken, as ye suppose, seeing it is but the third hour of the day." A statement, such as the above, was pardonable in Dr. Adam Clarke's day, but for one to quote these words with approval now, is to sign his own condemnation. (3) "The one and only phrase employed," says Dr. Burns, in reference to the Lord's Supper, "is 'the fruit of the vine,' and clearly, therefore, on the most liberal interpretation, whatever answers to that description is fit to be used in the communion of the Saviour's death." Now, every Israelite, in taking a cup of wine into his hands, had to say, before drinkIng it, the following benediction: "Praised be Thou, Eternal, our God, King of the world, who hast created *the fruit of the vine*," (Berakhoth vi. 1). Christ, then, in designating the cup, "the fruit of the vine," declared as plainly as possible *that the substance in the cup was wine*, for in this way wine was always designated—particularly on religious occasions. When any substance, other than wine, was used as a beverage, *these words were not employed.* Dr. Burns, however, takes the phrase away from its obvious connection, as part of the Passover ritual, and says, "whatever answers to that description is fit to be used in the communion of the Saviour's death." And this he calls "liberal interpretation!" "Liberal interpretation," forsooth! It is simply an outrage on common sense. The function of "interpretation" is to find out what meaning the sacred author desired to express by his words; not to discover the different meanings which may be forced into them. (4) Dr. Burns speaks of the demand for strict adherence to the Saviour's example as a "mere pretence," since those who make this demand "use at the Lord's Supper leavened or fermented bread—a species which it is certain Christ did not use." "If for the mere sake of taste or convenience," he continues, "so great a deviation is made as regards the composition of one element, what legitimate objection can be taken to a deviation in regard to the other element?" Now the issue as expressed in this sentence is perfectly fair. "If for the sake of mere taste or convenience," the unleavened bread of the Passover may be altered to leavened bread, then, unquestionably, the fermented wine of the Passover may be likewise altered. And

"if for the sake of mere taste or convenience," the ordinance of the Lord's Supper may be changed, then, unquestionably, the ordinance of baptism may be likewise changed. The ordinances of Christ must be kept in their entirety, "as He delivered them," or they may be altered "for the mere sake of taste or convenience," in any way, and to any extent. The present writer has consistently maintained, that no one has a right to alter an ordinance of Christ, except Himself, and, consequently, his followers are bound to adhere to the unleavened bread and the natural (fermented) wine, which He undoubtedly used, in instituting the ordinance of the Lord's Supper. About Dr. Burns's position, however, there is a beautiful vagueness. Our pædo-Baptist friends are perfectly frank. "We admit," they say, "that the baptism of the New Testament was immersion, and, that believers only were elegible; we deny, that either of these conditions are essential to the right administration of the ordinance." Let Dr. Burns, and his friends, speak out with the same frankness. The Baptist denomination may, at their instigation, alter the ordinance of the Lord's Supper, and abandon the distinctive denominational position, but the step must be taken with a full knowledge of the consequences.

No doubt, your correspondents, who advocate the use of "unfermented wine" are animated by the purest motives, and have no intention to mislead anyone. They have a zeal of God, but not according to knowledge. In furthering a great social reform, they have a right to claim the sympathy and support of every follower of Christ, but when they enter the sacred precincts of religion, and seek to cut and carve divinely appointed ordinances, they are engaging in a work which calls for righteous indignation.

In conclusion, it may be stated, that this controversy has not been void of practical results. One church, at least, has returned to the primitive mode of celebrating the ordinance (as regards one element) by using natural wine (claret) mixed, as the Mishnah directs, with two or three of water to one of wine. Another church is about to introduce this mixed wine (mæseg) and *unleavened bread.* God speed the day, when in our denomination, at all events, there shall be not only "one baptism," but *one Lord's Supper.*

With many thanks for your courtesy and fairness.—I am, &c.,

GEO. M. M'ELWEE, M.A., B.Sc. (*Scotus*).

[This correspondence will close next month.]

Notes of the Month.

WE have received from Rev. W. K. Landels, Naples, the first No. of "Biron Genio," an illustrated paper designed to convey the truth to the people in popular and attractive forms. This, it appears, is the only paper of the kind published in Italy. As such an undertaking involves at the outset a considerable effort and outlay, and it would be a great encouragement to those who have

assumed its responsibility if a few friends in Scotland would send 5*s.* each, receiving in return a copy of each No. of the paper for the first year. To all who wish to forward a good cause, and to those especially who wish at the same time to exercise themselves in the language we recommend this appeal. The paperf both in matter and form, is highly creditable, and seems well adopted to the object in view. The full page engraving is a fine specimen of its kind, as we might expect from a land where the art-feeling is in the air and men seem "to the manner born." We wish this new venture all the success it deserves.

A farewell meeting has been held in Bloomsbury Chapel, London, with eleven missionaries destined for India, Africa, and China. The meeting was briefly addressed by Mr. Comber just arrived from the Congo. There is a probability of Mr. Comber being in Edinburgh in the course of next month.

AMONG the notices in the Baptist Handbook of deceased brethren is a brief and appreciative memoir of the late J. W. Hartley who died on the Congo; and also of the much esteemed Quintin W. Thomson, of Cameroons.

Intelligence.

ANSTRUTHER.—*Soiree.*—The annual soiree of the scholars attending the Sunday School was held on Friday 2nd January. There was a large attendance, the chapel being crowded in every part, and many had to leave owing to the want of accommodation. Rev. Mr. Macintosh presided, and opened the meeting with a short address. Mr. P. Thomson, the superintendent of the school, submitted his report, which showed that there were 17 teachers and 184 scholars on the roll. The attendance had been very good during the year. About 5000 two-leaf tracts had been circulated, and 800 Juvenile Heralds. About 70 of the scholars had received prizes for regular attandance. The amount collected on behalf of missions by the school was £9 12s 9½d, of which £7 9s 9½d was for the support of a boy in Africa. The ordinary income of the school had been £17 17s 6d, and the expenditure £17 0s 10½d, leaving a balance of 6s 7½d. Addresses were delivered by Rev. Messrs. Anderson, E.C., Macalpine, F.C., Whitson, E.U., and Mr. Hunter, Lasswade.

DUMERIES.—*Sabbath School Soiree.*—The annual Soiree was held in the church on the evening of Tuesday 30th December, there was a large gathering of scholars, teachers, and friends. After tea had been partaken of, and several hymns sung, an adjournment was made to the hall of the church, where, with "Blind Man's Buff" and other parlour games, the children enjoyed themselves to their heart's content. On returning to the church, prizes were distributed to the successful scholars by Mr. Geo. M. M'Elwee, M.A., B.Sc., and words of counsel and encouragement were addressed to the young people by Messrs. Carlyle and Johnstone. After a liberal supply of fruit, a most enjoyable soiree was brought to a close with praise and prayer. Mrs. Alston, and Mrs. Johnstone by their musical services, contributed largely to the succees of the evening.—*Baptismal Service.*—A baptismal service was held in the church here on Sabbath evening 25th January, when two members of the Bible Class (sisters) made public profession of their faith in Christ, besides the ordinary congregation, a goodly number of strangers were present. Mr. Geo. M. M'Elwee B.Sc., preached and thereafter baptized the two candidates. Judging from

main content with present attainments, the interest manifested by the audience, it is evident that the ordinance, in its primitive form, has lost none of its power to awaken and to teach. As no baptisms have taken place for a considerable time, a spirit of encouragement and expectation has been generated among the friends in Dumfries, by these tokens of the Divine presence.

EDINBURGH.—DUNCAN STREET CHURCH.—The annual soiree of the Sabbath School was held on Tuesday evening, 30th December. The chair was occupied by the pastor, the Rev. John M'Lellan. After the company, numbering upwards of 150, had partaken of tea, the chairman addressed the children, giving them some excellent advice. In the course of the evening entertaining and instructive addresses were delivered by Mr. M'Quarrie, the superintendent, Mr. Urquhart (superintendent of Charlotte Chapel Sabbath School,) Mr. Veitch, and Mr. Cormack. Various hymns, including a New Year's hymn written for the school by the pastor, were sung by the children. Solos were also sung by Miss Bourie, Mr. Smith and Mary Hutton, one of the scholars. But the chief feature of the evening was a magic lantern entertainment entitled "Jessica's First Prayer." The passage from which the scenes were taken were read by Mr. Bourie, to whom the children listened attentively. The entertainment seemed to be highly appreciated by the children, judging from the manner they clapped their hands, &c. The behaviour of the scholars was good, and altogether this soiree was the most successful which has taken place for some time.—*Re-opening of Chapel.*—A short time ago a fire occurred in the chapel, through the over heating of the stove. In consequence of the blackening of the walls and ceiling, it become necessary to repaint the whole. Towards defraying the expense, the insurance company promptly gave a handsome sum. Seeing that the chapel would have to be vacated for a few Sundays, the congregation assembling, meanwhile, in the commodious schoolroom, the deacons embraced the opportunity of overhauling the whole place. Accordingly, in addition to the painting of the chapel, the furnishings of the pulpit have been renewed, doors recovered with crimson cloth, &c. This entailed a considerable additional expense, the whole amounting to about £55, towards which a sale of work was held in the schoolroom on 27th Dec. The sum realized was sufficient to defray the balance. On Sunday, 7th Dec., the chapel was re-opened, when the pastor, Rev. J. M'Lellan, preached morning and evening, and Rev. Dr. Landels in the afternoon.

EDINBURGH.—DUBLIN STREET.—On Thursday, January 15, a farewell meeting was held in connection with the departure for the Congo of Mr. Cowe, a member of the church, and one of the students recently baptized by Dr. Landels. The chair was taken by the pastor who gave a brief and appropriate address, and concluded by presenting Mr. Cowe with a number of volumes in token of the interest felt in him by his friends. Mr. Ross, Alnwich, testified to the zeal and success with which Mr. Cowe had conducted evangelistic work at Berwick-on-Tweed. After a few others had spoken, Rev. W. Grant commended the young missionary in prayer to God.—*Zenana Missions.*—A very interesting meeting was held in the Church on the same evening on behalf of Zenana work in India. Tea was provided in the hall; and after an adjournment to the Chapel, the chair was taken by Dr. Smith, one of the Secrearies of the F. C. Foreign Mission, who delivered an admirable address. The chief feature of the meeting was an exquisite and touching address by Mrs. Campagnac, which could not fail to deepen the interest of all present in Zenana work. A liberal collection was made, and among other contributions was a gold chain which some lady had been moved to offer.

ELGIN.—Anniversary services in connection with the Baptist Church here, was held on Sabbath January 4, when the Rev. W. S. Chedburn, Aberdeen, preached both morning and evening, the church was well filled on both occasions, and the able discourses were listened to with great attention. On Monday evening the 5th a Public Social Meeting was held in the church presided over by the Rev. R. E. Glendening, pastor of the church. Interesting and instructive addresses were delivered by Rev. J. S. Swan, R. Smellie, and R. Govan, Elgin, D. Bruce, Forres, and A. Piggot, Lossiemouth. The chairman gave a very practical and encouraging address urging the members (while thankful for what has been done by the help of God and for the rich blessings

he has bestowed upon them) not to rebut to persevere in their glorious work, taking as their motto for the coming year, the command of God to ancient Israel—Forward. During the past year the church has made considerable progress. 25 have been added to the membership, which deducting for losses by removal, &c., leaves a net increase of 21. We have great reason to be grateful for this result, as it is evident that the Lord has been working in our midst, and owning and blessing the earnest and faithful labours of our pastor. The attendance at the Sabbath service are very encouraging, especially in the evening when the church is frequently well filled. The prayer meeting, which is always an indication of the spiritual condition of the church, has all along been well attended. The finances of the church have also been well maintained during the year, and in all the departments a favourable balance was reported by the various treasurers. A Bible class was commenced by the pastor in the month of November, and a good class has been formed, and the interest the young people take in the instruction given them gives promise that good results will come from it. The vestry accommodation in connection with the church has for some time back been found to be very deficient, but during the past year the old vestry had given place to a large and commodious hall, and other conveniences found to be necessary. A handsome iron railing has also been erected around the church which adds much to its external appearance, the cost of the whole, amounting to about £150, has been cleared off by the liberal subscriptions of members and friends. A new mission was also commenced some time ago, in a much neglected part of the town, and although there were obstacles in the way at first to be overcome, a good beginning was made by a free tea to the residents in that locality, followed by a public meeting, when evangelical addresses were delivered by the pastor, and some friends of the mission. The weekly meetings have been well attended, as also the classes for children and young women on Sabbath afternoons. The work is laborious, but promises by the Divine blessing to yield some results honouring to Christ and encouraging to those who so assiduously labour there.

FALKIRK.—*Lecture.*—On Friday evening, Jan. 9, a public lecture was delivered by Rev. W. J. Mathams under the auspices of the Young Men's Christian Association, on "Falkirk and its battle-fields." James Wilson, Esq. of Bantaskin, occupied the chair, and introduced the lecturer. Mr. Mathams proceeded to review and describe the various battles that had been fought in the neighbourhood and that gave their town its place in Scottish history. Commenceing with the battles between Wallace and Edward I. he traced the story of strife down to the romantic career of Prince Charles who in 1745 defeated the royal forces under General Hawley on the slopes of South Bantaskine. The lecture was exceedingly interesting throughout.—Special services in connection with the opening of the new Tron Church were held on Sabbath, February 1, which were conducted by Rev. Alex. Wylie, Edinburgh, and Mr. Mathams. On the following Monday evening a social meeting was held in the same place which was crowded on the occasion, the meeting being addressed by the pastor and numerous friends from a distance.

FURNACE.—OPENING OF BAPTIST CHAPEL.—Specials ervices were held here on Sabbath, December 28, the occasion being the opening of the new chapel. The opening service was held at 12 o'clock noon, when Mr. Maitland, Glasgow, preached. Driving from Lochgilphead in the early morning, we reached our destination about 11 o'clock. After being hospitably entertained by the friends, we repaired to the new chapel, where some had already assembled, delighted with the prospect of meeting for the first time in their new Bethel, on which they had spent many hours of hard labour, and for a blessing on which they had offered many earnest prayers. At the close of the forenoon meeting, a service was held for children which was addressed by the pastor. Mr. Knox preached again in the evening, Mr. Maitland returning to Lochgilphead in the afternoon, to supply his place there. At both the forenoon and evening service, the chapel, which will accommodate about 200 people, was well filled by attentive congregations. On Monday upwards of 80 of the Sabbath School Children assembled in the new chapel, for whom a treat had been provided in the form of a soiree. After partaking of tea and buns, &c., short addresses were delivered by Mr. D. Munro, superintendent, Mr. Finley, and the

pastor. A number of hymns were sung by the children, whilst a few friends added greatly to the interest of the meeting by singing some new pieces. Now that our chapel is finished and opened we may take this opportunity of thanking all the friends who have responded so liberally to our call.

GLASGOW.—NORTH FREDERICK STREET.—Rev. John Urquhart has accepted a call to the Wadham Street Church, Weston-Super-Mare, and will enter on his duties shortly.

GLASGOW.—JOHN KNOX STREET.—The annual soiree of the Home School was held in the hall of the church on the evening of Jan. 9, Rev. P. J. Rollo, presiding. There was a large gathering of scholars and friends. After tea an enjoyable evening was spent in which the young folk assisted in providing entertainment. The secretary's and treasurer's reports were very gratifying, showing the school to be in a healthy state, and a good auxiliary of the church to which it belonged.

GLASGOW.—HILLHEAD.—The second hand-book of this church has been issued. The church which began in Sept. 1883 with 19 members, now numbers 102. The collections for church purposes during last year reached £781; for missionary purposes, £371; making with other items a total of £1,202. In addition to the usual contents the hand-book contains a calendar giving daily readings in the New Testament, so as to embrace the whole during the year. There is also an earnest and practical address from the pastor, Rev F. H. Robarts, on conversion, in which conversion is urged as the condition of our salvation, as essential to church membership, and as the earnest effort of us all.

GLASGOW.—*Zenana Misson.*—An interesting and enthusiastic meeting in behalf of the Zenana Mission work was held in Adelaide Place Church, Glasgow, on Tuesday, January 13. The speaker of the evening was Mrs. Campagnac, formerly of Delhi. Tea was served in the hall of the church from 7 till 7.45, the public meeting opened at 8. The Rev. D. P. M'Pherson, B.D., occupied the chair, and was accompanied to the platform by Mrs. Campagnac, Mrs. A. Rose, Mrs. M'Diarmid, Miss Japp; Messrs. J. H. Robarts, T. D. Landels, M.A., W. H. Elliott, A. Grant, and W. Millar. Mrs. Campagnac delivered a most telling address setting forth with unusual power the benighted condition of the women of India, the sad lot of the child widows, and the results this branch of mission is likely to achieve. She was frequently applauded, and it may be mentioned that at the collection taken at the close of her speech a lady placed a handsome pair of silver bracelets in the plate as an offering to the work. The Rev. F. H. Robarts followed with a brief address, the Rev. W. H. Elliott moved a vote of thanks to Mrs. Campagnac, and the benediction was pronounced by the Rev. A. Grant.

HELENSBURGH.—The first Sunday school soiree in connection with this church was held on the evening of Wednesday, January 21, in the Mission Hall, East Princes Street. There was a good attendance of scholars, parents, and friends. The Rev. Geo. A. Wilson, pastor, occupied the chair, and in the course of a brief address expressed the pleasure he had in seeing the school in efficient working order. Mr. Stewart, the superintendent, stated that within the past nine months there had been a slight increase, and that the number attending the school was now 32. During the year the children had collected £2 3*s*., and they agreed to send half of this sum to the Baptist Foreign Missionary Society. Seven valuable prizes were awarded to scholars for good attendance, and for repeating from memory 52 scriptural texts. Mr. Munro, of the Glasgow Foreign Mission Student's Union, exhibited by the magic lantern 60 views of China and Africa, and gave an entertaining and instructive lecture on the customs and superstitions of the Chinese and Africans. After the customary votes of thanks an enjoyable meeting was brought to a close.

KILMARNOCK.—*Soiree.*—The first social meeting in connection with the pastor's Bible Class, was held on Monday evening, January 12. Upwards of 80 sat down to tea in the hall of the chapel, and seemed to do justice to what had been provided. The place was tastefully decorated with evergreens, and the tables were adorned with flowers. The Rev. Wm. Donald occupied the chair, being supported by the Rev. J. Campbell, Cumnock; Mr. Wm. Muir and Mr. G. Angus, who gave short and interesting addresses. The secretary read a report showing the subjects which had been brought before the class. The treasurer also gave his statement which

was favourable. During the evening several solos were rendered along with a reading and recitation, and the choir under the leadership of Mr. James Hair sung several pieces, Miss Dick ably presiding at the harmonium.

PERTH. — SOUTH STREET. — The annual social meeting of the members was held on Wednesday evening, Jan. 14. There was a good attendance. After the social cup of tea, reports were given in of the membership, which showed a gratifying increase during the past year, and the finances, which were in a satisfactory condition, leaving a balance in the treasurer's hands. These reports were read by Mr. J. Greig. *A resolution was passed unanimously to use only unfermented wine at the Lord's Table.* A very cordial welcome was given to Mr. Peter Campbell, after his long absence from home ; and a most interesting account of his visit to India, especially Bombay, was given by him. The Rev. P. W. Grant addressed some wise and weighty counsels to the Church members and congratulated them upon the evidences of growth, unity, and prosperity.—On Thursday evening, January 15, the teachers and scholars assembled for the annual soiree—Mr. P. Campbell, superintendent, in the chair. A goodly company of young folks, with many of the parents and friends, sat down to tea and spent a pleasant and profitable evening. Mr. Campbell took his young friends to China, to the city of Canton, and interested them greatly by telling them of his experiences among the Chinese. His reference to the pawnshops, rat shops, and dog shops of Canton were highly amusing, also the chicken shops of Japan, which seemed most attractive to Scotch ears and tastes. He also referred to the good work of preaching and teaching the gospel of Christ now going forward in that country. Addresses were also given by Mr. W. Ellison, Rev. P. W. Grant, and the Rev. C. Chambers. Several songs and solos were given by the choir, which were much appreciated, and hearty votes of thanks were given to all who had contributed to the evening's profit and entertainment.—On Lord's day, January 18th, the Pastor baptised a Free Church elder, who made an interesting statement as to the steps which led him to resign his office in order to carry out his convictions. He regretted he had not done so long before and expressed the joy he felt in being baptised as a believer.

PAISLEY.—STORIE STREET.—The annual soiree of the church and congregation was held on the evening of 24th December, the pastor in the chair, who in his address referred to the harmony and steady progress of the church, and expressed his conviction that all were united in desiring that this state of things should continue. There were many ways in which as a church we are called on to make progress. Among other things we recognise the necessity of being prepared for the change that is before us, when we shall leave this nice little old place for the grander and larger one that is being thought out and planned for us. The prospect of this change, which we gradually look forward to, is fitted to call forth our very best energies in all that is good, so that when the time comes we may find ourselves in a position to avail ourselves to the full of the improved opportunities of doing Christian work which it will put within our reach. Encouraging and instructive addresses were delivered by the Revs. W. H. Elliot, Alex. Wylie, M.A., D. Young, W. Fulton, P. J. Rollo, and A. Wilson. During the evening the choir, with organ accompaniment, sang several pieces. The meeting was most enjoyable throughout. —The Children's Church Soiree was held in the hall of the church on the evening of 30th December, the pastor in the chair. There was a good attendance, and a very pleasant evening was spent in listening to addresses from several friends, and recitations and singing from the children.—*Sunday School Soiree.*—The annual soiree of the Sunday School was held on Tuesday evening, Jan. 13, in the church which was crowded, Dr. Flett presiding. Tea was served in the church and in the hall. Addresses were given by the chairman, Mr. G. Coats, Mr. T. Smith, the superintendent, and Mr. H. Glover. A number of recitations were given by scholars. This was followed by a magic lantern exhibition, in the course of which upwards of a hundred views were shewn — from natural history, travel, social life, &c., which were very highly appreciated. The school continues prosperous in all its departments, and all the teachers are united and earnest in trying to do their duty.

PITTENWEEM.—*Soiree.*—The annual soiree of the Sabbath School was held on Saturday, 3rd January, in the Templar Hall. There was a good attendance

of scholars and friends. Rev. W. Macintosh presided. The report, which was read by Mr. Fortune, showed that changes by death and removal had taken place among the teachers. The average number of scholars attending was 40. Interesting addresses were given by the Chairman, Mr. Hunter, Lasswade, and Messrs. Black and Mitchell, Anstruther. The proceedings were enlivened by the vocal and instrumental music rendered by Mr. and Mrs. Hunter, and also the Misses Mitchell, Anstruther. The usual votes of thanks were given at the close.

SCARFSKERRY.—The annual social meeting of the Scarfskerry Sabbath School was held in the Baptist Chapel on the evening of Tuesday, December 23. At six o'clock the children and their parents sat down to tea, cake, &c, to which they did ample justice. At 7 o'clock the Rev. James Scott, pastor of the church, took the chair, and introduced the speakers. After singing and prayer, Mr. Magnus Banks gave the report of the year's proceedings, stating, among other things, that over 70 scholars were under instruction, and that the attendance had been well maintained throughout the year. The Rev. A. Jolly, E.C., Dunnet, who is greatly esteemed in this place, afterwards delevered an address, which was very highly appreciated. Suitable addresses were then given by the Rev. James Work, B.A., and Mr. H. W. Hunter, travelling agent of the Baptist Home Missionary Society. During the evening several hymns were sung, and the various recitations given by the scholars were much applauded. Mr. William Thomson, one of the teachers, proposed a vote of thanks to the speakers, and Mr. Scott for presiding, which was heartily responded to. Mr. Hunter suitably replied, and also thanked the stewards for their services on the occasion. Altogether a very enjoyable evening was spent. After a service of fruit, the benediction was pronounced, and the meeting separated.

STIRLING.—*Sunday School Soiree.*—The annual soiree in connection with the Sunday School was held on Monday evening, January 12, in the hall of the church. Tea was served for the children and friends in attendance. A programme was then gone through by the children themselves reciting pieces that had been selected for the occasion. Brief addresses were also given by Mr. Swan, superintendent, and a few of the friends present. The centre of attraction, however, was a Christmas tree, furnished with toys and books which were distributed as prizes at the close of the meeting amid some excitement. A small sum was voted from the school fund for the benefit of the native preachers of India.—*Lecture on Palestine.*—On Tuesday evening, January 20, a lecture entitled "A Peep into Palestine" was delivered by Rev. W. J. Mathams, under the auspices of the Bible Class. The lecture was beautifully illustrated by lime-light views. Beginning at Jaffa, Mr. Mathams conducted his audience to Jerusalem where some time was spent viewing the places of interest, from the Jaffa Gate to the Mosque of Omar and the Garden of Gethsemane on the slope of the Mount of Olives. Thence to Hebron and Bethlehem, and through the Kedron gorge past the Mar Saba to Jericho and and the Dead Sea. Views of the Jordan fords and of the scenery about Bethel on the east, and Nazareth on the west, led to the Sea of Galilee which was seen from Tiberias and Magdala. A few glimpses of Lebanon with its hoary cedars led to the maritime cities of Tyre, Sidon, and Beirut, with descriptions of which the lecture closed. A cordial vote of thanks was awarded to Mr. Mathams on the motion of the chairman, Rev. Geo. Yuille, and also to the choir led by Mr. Archibald, who rendered two anthems during the evening.

NOTICES TO CORRESPONDENTS.

News from the Churches for the Magazine must be in the hands of the Editor not later than the 20th of each Month.

Communications referring to articles for the Magazine to be sent to the Editor, Rev. G. YUILLE, Stirling; those referring to advertisements and the supply of copies of the Magazine, to the Publisher.

Printed and Published by ROBERT SYMON, 8 St. James Square, Edinburgh, on the 1st day of February 1885.

CHURCH NOTICES

Church.	Minister.	Hours of Service. Sabbath.	Week-day.
Broughty Ferry—St. Vincent St.,	Arthur W. Oakley.....	11.15 and 6.30	Wed. 7.30
Dumbarton Dennyston Hall, William Street,.....	John M'Lean,.....	11.15 and 6.30	Wed. 7.30
Dumfries Tabernacle, Newall Ter,	William Muir	11 and 6	Tues. 8
Edinburgh—Dublin Street,.....	William Landels, D.D., ..	11 and 6.30	Thurs. 8
,, Duncan Street, Newington	John M'Lellan,.....	11 and 6.30	Wed. 8
,, Marshall Street,.....	Alex. Wylie, M.A., ...	11 and 2.15	Wed. 8
,, Rose Street, ...	.....	11 and 6.30	Wed. 8
Falkirk—Melville Street	Walter J. Mathams	11.15 and 2	Thur. 8
Glasgow—Adelaide Pl., Bath St.,	D. P. M'Pherson, B.D.	11 and 2	Wed. 8
,, N. Frederick Street,....	John Urquhart	11 and 2	Wed. 8
,, John Knox Street,.....	P. J. Rollo,.....	11 and 2	Wed. 8.15
,, Copeland Road, Govan	Jervis Coats, M.A., ...	11 and 6.30	Wed. 8
,, Cambridge Street, ...	Robert Howie	11 and 2	Wed. 8
,, Sister Street, Bridgeton,	W. Johnston Millar.....	11 and 7	Wed. 8
,, Queen's Park, P. Edward St. Vict. Rd.,	T. D. Landels, M.A., ...	11 and 6.30	Wed. 8
,, South Side, Corner of Kirk St. and Buchan St., Gorbals,.....	W. H. Elliott, ...	11 and 2	Wed. 8
Greenock—Orangefield,.....	Robert Macnair, M.A.,...	11 and 2.15	Wed. 8
,, George Square,..	Robert Bennie, M.A.	11 and 6.30.	Wed. 8
Hawick—Baptist Chapel,.....	Wm. Seaman,.....	11 and 6	Wed. 8
Helensburgh — Good Templar Hall, East Princes Street.....	G. A. Wilson.....	11 and 2	Wed. 8
Kirkcaldy—Whyte's Causeway,...	Alex. Bisset	11 and 2.15	Wed. 8
Paisley—Storie Street,.....	Oliver Flett, D.D	11 and 2	Wed. 8.15
Pitlochry—Baptist Chapel,.....	Walter Walsh,.....	12 and 6.15	Thurs. 8
Stirling—Murray Place,.....	George Yuille,.....	11 and 2	Wed. 8

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SCOTTISH BAPTIST MAGAZINE.

Foreign Missions.

THE annual visit of the Missionary Deputation among our churches affords an opportunity of calling attention to the subject of Missions and of the Society's operations, of which we gladly avail ourselves. On behalf of our visitors we need scarcely bespeak a cordial welcome wherever they may appear during the present month. Both brethren forming the deputation come to us from Northern India. Rev. L. Tucker, M.A., hails from Serampore, the birth place of modern missions in India, where Carey and his fellow-workers toiled against such odds and with such marvellous results. The College of Serampore founded by them has had an honourable share in promoting higher education in India, and in leavening it with the purifying influences of the truth as it is in Jesus. Many native young men belonging to the upper classes, some of whom may yet occupy places of influence and authority in the Provinces, have received their education at Serampore. Recently, however, the Committee deemed it necessary to change the constitution of the College so far as to adapt it to the urgent need of the mission field, so that it is now principally a Normal College for the training of native pastors, evangelists, and teachers. An English department is still maintained for the benefit of the sons of Missionaries and those natives or Eurasians who choose to take advantage of it. The change is too recent to enable us to speak of its results, but it promises to supply an organic defect in our Mission agency and ought to give an impulse to native evangelisation. Apart from the College, Serampore itself, with its 38,000 inhabitants is more than sufficient to engage the attention of the two brethren and their assistants who have this work on hand. There is a vigorous native church of 90 members. Of this centre of Missionary work and educational influence Mr. Tucker will be able to give a good account. Rev. D. Jones comes to us from Agra in the North West, the ancient seat of the Mogul sovereigns, which still shows in its imposing Mosques and Mosoleum, some remains

of its former barbaric splendour. Its population numbers 138,000. It has an English Church which bears the honoured name of Havelock, with 105 European members. A new building for the native church has been recently completed. There are vernacular day and Sunday Schools to be attended to as well as Colporteur work to be carried on. Mr. Jones has had considerable experience in preaching to the heathen. Referring to his mode of procedure he says, "We avoid discussion. We lead by singing, and close when convenient with prayer. We endeavour to put Christ forward, without comparing Him with any of the gods, feeling that any such comparisons made by us have not a happy effect upon the native mind. We cling to our commission and trust to the gospel message to win the day. I have by precept and example impressed, I hope successfully, upon our evangelists the great need of saying as little as possible about the gods, &c., in a particular way, that is by making any such references to them as would wound the feelings of the hearers, but to 'preach Christ and Him crucified.' This has had a very beneficial effect upon our brethren and they feel happy in their work." Such wise methods must approve themselves as being according to apostolic precedent, and have the advantage of concentrating the energies of the preacher upon his proper work. We gladly welcome Mr. Jones among us, and hope his visit may quicken our interest in the cause of Christ in the North West Provinces.

A word may be added as to the present condition of the Society. The year which closes this month will take rank among the eventful years of the Society's history. There have been considerable additions to the Mission-staff in different parts of the field, the latest contingent, 11 in number, having sailed a few weeks ago. Five of these are destined for China where the work requires and deserves special attention. The medical branch of the work, under the auspices of Rev. J. T. Kitts, and Rev. A. G. Jones, opens a wide door of usefulness to the brethren and sisters there; and it is very desirable that the appeal which has recently been issued regarding it should meet with some practical response. But it is chiefly by the progress of events on the Congo that the year will be remembered. While diplomatists at Berlin have been trying to compose national jealousies with reference to the occupation of those regions lying along this vast waterway into the interior of Africa, our brethren there have been steadily pushing their way to the equator. At a serious loss of life among Missionaries and mechanics, the "Peace" was speedily conveyed from Chiswick to Stanley Pool, and launched there in time to enable a preliminary journey of some 300 miles to be

made up the river before the rainy season arrived. A longer journey was to follow, and two at least of the 10 stations to be planted above Stanley Pool have been fixed upon. Events, therefore, have moved fast there as in other parts of Africa. At present the Nile and the Congo divide the attention of Europe; but whatever be the result of the military expedition that has fought its way up the cataracts of the ancient river, and however these results may affect the destiny of Egypt, the Christ-like enterprise in which the "Peace" has led the way on the upper waters of the Congo will give distinction to the annals of our Society, and be a means of manifold blessing to those who still sit in darkness and the shadow of death.

For this great undertaking, as well as for the ordinary work of the Society, it is to be hoped that its resources this year will prove sufficient. The debt of £2,900 that remained from last year was cleared off by a special effort. It is very desirable that the income of the Society be so augmented as to prevent the recurrence of debt and enable the Committee to strengthen the Mission staff and enlarge its operations where necessary. This is a matter that concerns the liberality of the churches and of each particular church. That it only requires proper attention to yield the best results is proved by the largely increased contributions from Scotland during the past two years. This increase is largely due to better methods for utilising the liberality of the churches. Most of our churches are poor and cannot do much for Missions, and even in our larger churches the wealthy are comparatively rare. It is by the frequent and systematic gifts of the many that the improvement has been for the most part made, and in this direction greater enlargement is to be looked for. As this is chiefly a question of arrangement we must look to the office-bearers of our churches to lead the way. The reservoir from which a city draws its supply of water is itself supplied by the systematic and ceaseless contributions of "the little rills that run among the hills." These in their multitude and by combination sufficiently meet the demand upon the resources of the reservoir. And so in the economy of our church life. The spirit of liberality which distinguishes our churches might be greatly fostered and developed by affording facilities for our poorer members who cannot give much to give little often. Such an arrangement would re-act favourably upon the churches themselves by increasing their interest in Mission-work, by exercising the grace of liberality and causing thanksgiving to abound by many unto God. We content ourselves merely to suggest this matter to the attention of those in office, and in the meantime wish for our honoured visitors a prosperous course among the churches.

At the Gate of Nain.

By Rev. W. H. Elliott.

'AND it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow; and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier; and they that bare him stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak, and he delivered him to his mother." —LUKE vii. 11-15.

FOR exquisite simplicity and sweet pathetic beauty these verses are perhaps without rival throughout the inspired volume. The evangelist Luke alone tells the story, and one seems to discern in the telling of it a touch of the gentleness and compassion which not infrequently result from witnessing pain and sorrow. "The beloved physician" had probably beheld many a widow's loneliness and many a bereaved mother's grief, and in narrating such an incident as this must needs leave the impress of his tenderness and sympathy.

The story divides itself into three parts. Here is, first, *the mother's sorrow.*

She had lived alone,
A widow with one son. He was her all—
The only tie she had in this wide world—
And he was dead.

Her son had attained to the years of manhood. Death it has been observed is hideous come when he will, but never does he appear more hideous than when he lays his hand upon a young man. We grieve almost to heart-break sometimes when he touches with his finger a tender babe or a little child: there are few of us who can give him without a grudge our "grave and reverend" fathers; but in each of these cases there are features of alleviation. When he snatches away a young man there seems hardly to be one such feature. The soul's faculties are beginning to display their vigour; the acquaintanceships and friendships of life are beginning permanently to develope; weighty and far-reaching plans for the future have been laid and are being entered upon; when lo! he is rudely and helplessly laid low. "The soldier shot at the opening of the battle, the racer stumbling at the beginning of the contest, the ship wrecked when she is launched—such is the death of the young man."

"Our decrepit age," says Bishop Hall, "both expects death and solicits it; but vigorous youth looks strangely upon the grim sergeant of God." It was a vigorous youth who had been taken away from this widow of Nain.

The weight of her trial, however, lay in the fact that she had lost her son. How sacred and strong the ties are which bind a mother to her son none but a mother knows; they must be felt to be understood. And this was her only son. All the affection of her being fastened itself upon him. Perhaps she had had other children and lost them; at least, her husband had been snatched away; and such bereavement had made her love him who was spared with deeper intensity. The affections of the soul are like the ivy; if you take away one support they cling more firmly to those which are left, and wind themselves completely round the prop which remains to the last. All the affection of this woman's nature clustered round that only boy. "He had been the one well of living water beside which she had rested, the one solitary palm-tree beneath the shadow of whose tenderness she had been spending her declining years." Now she was left alone. The poignancy of her sorrow there are few who can fathom; death had taken away her only son.

We advance gratefully, therefore, to consider in the second place, *the Saviour's sympathy.* It is a suggestive scene this meeting of the two multitudes, one passing out the gate mournful and woe-stricken bearing in its midst the dead body of an only son, the other passing in the gate jubilant and filled with wonder, having as its centre Him whose mission it was to give the oil of joy for mourning and the garment of praise for the spirit of heaviness. It was impossible that the Saviour of the world could allow the sorrowful procession to pass unnoticed. Why he had come to that spot at that identical moment he himself best knew. Had he arrived sooner he would have entered the city before the procession reached the gate: had he appeared later the body would have been deposited in its sepulchre. Archbishop Trench speaks of this meeting as "one of those marvellous coincidences which seemingly accidental are yet deeply laid in the councils of Him who is infinite wisdom and infinite love," and who shall say there is not truth in the utterance? At any rate, Christ the Prince of life, meeting this multitude gathered round one who was dead, it is not surprising that he immediately stopped. What he saw explained itself.

> There was one,
> Only one mourner. Close behind the bier,
> Crumpling the pall upon her withered hands,
> Followed an aged woman.

"And He had compassion upon her." His gaze was not diverted. Not the multitude, not the bier, but the weeping woman his eye immediately caught, and seeing her he was filled with compassion. And He said unto her, "Weep not." Weep not! Could she help weeping? "Give sorrow words," the poet justly says, "the grief that does not speak whispers the o'erfraught heart and bids it break." This sobbing was her only consolation. But the tears had done their work. They had revealed her anguish and her helplessness, and He who spoke was about to afford her aid. He advanced and touched the bier. The bearers stood still; "Young man, I say unto thee, Arise!" said Christ. "And he that was dead sat up." Such was the Saviour's sympathy. The woman's grief had attracted Him; her tears had besought Him; and He afforded her utmost possible relief. He is the same yesterday, to-day, and for ever. His sympathy abides. Our tears are prayers even as were that lone widow's, and prayers, let us rest assured which are not offered in vain. Think not weeping one that you dwell alone in your weeping; when thou passest through the waters He is with thee and through the rivers they shall not overflow thee; when thou walkest through the fire thou shalt not be burned, neither shall the flame kindle upon thee, for He is the Lord thy God, the Holy One of Israel, thy Saviour.

Further evidence of the Saviour's sympathy is manifest in *the mother's joy.* "He delivered him unto his mother." The boy that she thought she had lost for ever she clasped in her affectionate arms. His hand was warm again, his eyes were bright, his lips could speak! She was no longer overcome by sorrow but convulsed with joy; this her son had been dead and was alive again, lost and found. "He delivered him unto his mother." Now, although for wise and kind reasons Christ does not now restore our dead, there is a sense in which we receive them again. We know better what love is when its object is removed, and what lessons a life teaches when the life is taken away. To the devout heart the departed are re-delivered by the kind hand of a gracious God. Memories of them are quickened, insight into their excellences and virtues is vouchsafed, the influence of their uprightness and Christ-likeness is intensified. We are outwardly poorer but inwardly richer. And the stronger the tie which bound us to the departed, the more truly do we receive them again; there is none to whom a son is so truly re-delivered as to his mother! She knew him best, she loved him most; casting herself upon the care of God her memories of him become sweetest, her consciousness of his influence most intense. And in addition to the present resurrection there is the assurance our Saviour gives of a future one.

The hour cometh when that which is sown in corruption shall be raised in incorruption, when that which is sown in weakness shall be raised in power, when that which is sown a natural body shall be raised a spiritual body. Then shall our loved ones be re-delivered! Then shall we behold them spotless, shining as stars around Heaven's throne. Let us wait with patience. Thy father, thy mother, thy brother, thy sister, thy son, thy daughter, shall rise again. That "Young man I say unto thee, Arise!" foretells "the great Easter Morning" when all that are in the graves shall hear this voice and

> "All His people like Himself shall rise,
> Bright in His radiance, with His beauty fair,
> Ever His glory and His bliss to share."

Therefore, "Sorrow not even as others which have no hope."

"Try Again."

By L. Hinton Dothie, Wolverhampton.

UT is it not strange that the chief reason for trying at all is that we may be able to give it up?

In fact, the end and object of trying is just to do without it. Who that can write needs to try? And yet the child must try very hard indeed to do his best, in order, by and by, to write without trying at all. Who that really knows a language, "tries" to speak it? It is simply done without effort.

The need of trying proves defect. Ignorance not trying will never learn; but it is right in doing what may afterwards be given up, and we return at last to the condition of not trying, but with how great a difference! Ignorance is *destroyed by knowledge.*

How beautiful it is to see that God's object for us is ease, not effort. He does not mean us to be always trying—that is only the first stage; often a very long, and very hard stage, but only the beginning. We are to get beyond trying, and to walk at ease in a "perfect peace," the root of which must be contentment with all God's ways.

But then, is not the devil spoiling God's work in the world, so that we *ought* not to be content? If it were so, we could not, indeed, be content; but if we will open our eyes to the truth of things, we may see that God's work goes much deeper than any devil can reach, and it cannot really be stopped.

It is true that *appearances* say otherwise; but from our very babyhood we have been learning not to trust appearances, and how different things are from what they seem. Apply this to the appearances of well and ill in this world, which is, after all, God's world. We are so small, and can see so little, that God's infinite redemption must even look wrong, in some of its aspects, to us, because it is so vast and good. If it were small enough to look right to our puny sense and vision, oh, how small it would have to be!

The redeeming love of God is so much greater than the sum of human evil that it works triumphantly amidst it; and we, as loving children, have to *trust God to work*, and to be content that He should use us and others in His own way. We have not to try to be content with evil; no, but to *be* content because God's *good* is far beyond man's *evil*, and will destroy it utterly.

As ignorance can be destroyed only by knowledge, so this human death, or evil, can be destroyed only by Life, which is Love. God is, in Christ, lessened to a man, that we may see Him—choosing the best earth had to give, that we may see by contrast what mistakes we are making; and if we will accept His guidance, He will "show us the path of Life."

> "*Earth's best* was what the Saviour chose;
> That we think otherwise but shows
> The death within us—that we feel
> As evil, good Christ doth reveal."

Let us, in our ignorance, then set ourselves to grasp and to follow this God-life on earth, that in time we may drop the "trying," and be able to say with the apostle, "It is no longer I that live, but Christ that liveth in me."

The Educational *status quo.*

THE question of Ministerial Education so much discussed of late, having assumed a new and more hopeful phase we need offer no apology in referring to it. We do not refer to it, however, for the purpose of expressing any opinion either on the general question or on the new aspect of it just developed. The time for the expression of opinion is not yet. But it will be helpful to all concerned if the situation be made known, so that brethren throughout the churches may clearly apprehend the points at issue. It is evident that the question in its bearings cannot be understood without the

knowledge of the facts relating to it. The question, it is plain, must be finally dealt with by the Churches in Council, and it will be impossible for them to deal with it adequately without giving these facts their due consideration. Hence it is desirable that they should be known, and that all available light should be supplied. With this end in view we publish the accompanying correspondence.

In the Council meetings of last October the Education Question came up for discussion in connection with the report of the Conciliation Committee appointed a year previously, and the outcome of the discussion was the following resolution :—

"That the Educational Committee be instructed to receive proposals for union from Dr. Flett and his friends, and to give these proposals full and earnest consideration, with power to accept, subject to the approval of next Council."

When the Education Committee met in November it was agreed to take action under the resolution, and the following letter was subsequently sent by the President to the brethren named therein"—

GREENOCK, *1st December*, 1884.

MY DEAR SIR,—At a meeting of the Educational Committee of the Baptist Union of Scotland, held in Edinburgh on the 25th ult., it was unanimously resolved, on the motion of Mr. Rose, "That the President, as chairman of this meeting, be requested to communicate the resolution of Council to Revs. Dr. Flett, J. Coats, Alexander Wylie, P. J. Rollo, and Mr. James Wilson, and ask if they have any communication to make in reply."

In terms of this motion I beg now to send you a copy of the resolution of Council referred to, and to ask if you have any communication to make in reply. I have only to add that it will be a great gratification to the members of Committee to receive such proposals as shall lead to united action on the subject of Ministerial Education, as it will to myself personally to be the medium of communicating them.—Believe me, yours very truly,

R. MACNAIR,
Chairman.

This letter was duly acknowledged by each of the brethren to whom it was sent, these acknowledgments intimating that some time would be necessary to enable them to give the matter due consideration. The second meeting of Committee was held last month, and at that meeting the following reply to his letter was read by the President :—

GLASGOW, *9th February*, 1885.

REV. R. MACNAIR, M.A.
President Baptist Union of Scotland.

DEAR SIR,—On consulting together regarding your letter of 1st

December last, and finding we had each received an identical note from you, we have agreed to send you a joint reply.

We gladly reciprocate your expression of opinion as to the desirableness of united action, and we wish to state:—(1) That we have all along been in favour of union, and have given ample evidence of this not only by working in the Union, and by building up the Educational Movement under its auspices to the stage of advancement it had reached in 1882, when, by an unconstitutional vote, the system then in force was, without notice, departed from, and an unworkable one substituted; but also by postponing up to the present the public inauguration of the work which, on an independent basis, we have since been carrying on.

As our separate action was from the first declared to be of the nature of an appeal from a hasty and irregular vote, we waited to see what might be done in regard to that vote at the Annual Meeting of 1883. This proved to be the appointment of a Special Committee; and throughout last year we again waited to see what that Committee might be able to accomplish. Any hope, however, we had been entertaining was rudely dispelled by the unsatisfactory way in which the report of that Committee was framed, and the arbitrary manner in which it was dealt with in the late Annual Meeting of 1884. For although that report was based on the groundless statement that one of our number had "said at an informal meeting at Falkirk that 'Conciliation was impossible,'"—a misrepresentation that was freely admitted to be such by the President in the public meeting, it was passed without opportunity having been allowed for discussion.

All hope of united action being thus dispelled, the only course that seemed open to us and the friends associated with us, was to accept the action of the Annual Meeting as final, and to proceed with the formal organisation of our work. But before the meeting arranged for this purpose was held your letter was received; and as we did not wish to neglect any possible means of securing *a proper basis of united action*, we agreed to send a reply to your letter stating frankly our view of the case, and to await once more the result.

(2) In regard to the basis on which united action might be reached we have to say, that as the cause of the rupture was the passing, in the way indicated, of the vote of 1882, which put an end in the Union to the collegiate system, the reconsideration and rescinding of that vote are plainly the principal means required to heal the breach.

We have all along maintained that collegiate and denominational teaching is indispensable to the right conduct of Ministerial Education. As the plan of assigning the work to one man is utterly inadequate, the somewhat kindred method of providing one man with assistants is only a little less so, besides being out of keeping with the economy of our church life; nor can we be a party to the handing over of ministerial training to other denominations. There remains, therefore, only the system which we have designated the Collegiate and Denominational one, apart from which we see no prospect either of efficiency in the present, or of the building up in the

future of Baptist Theological School in Scotland to which we so earnestly desire.

If the Educational Committee and Council of the Union will frankly commit itself to this system, and to the measures necessary for practically maintaining it, we do not think that much difficulty will be experienced on our side in joining in a renewed endeavour to work unitedly. Considerations regarding the continued support and growth of the work would, of course, require to be taken into account. But leading principles being agreed on and accepted, matters pertaining to the practical application of them might be left for mutual arrangement; and in order to this we would suggest that a meeting might be arranged for a conference of both parties followed by a conference in the Union.

We trust that your Committee will recognise in what we have now said a possible way to the end, which, it would appear, is earnestly looked forward to by all concerned.

We are,
Yours very truly,

(Signed) JERVIS COATS.
P. J. ROLLO.
ALEXANDER WYLIE.
OLIVER FLETT.
JAMES WILSON.

It need only be added that a sub-committee has been appointed to "consider this reply, and if they see fit to confer with the brethren named therein regarding it," we feel sure that the churches will watch with quickened interest the deliberations of these brethren, and will await with some anxiety the result.

God's Mercies.

"I will sing of mercy and of judgment."
Thy mercy, O Lord! is in the heavens."
"Thy righteousness is like the great mountains,
Thy judgments are a great deep."

How wondrous the works of the Lord,
Whose glory exalted and high
Gleams forth from the fresh-tinted sward,
Or glows in the beautiful sky.

It shines in the star-spangled dome
That glistens with tremulous light,
Where silver clouds silently roam,
Or rest on the bosom of night.

It smiles from the cloud-covered crest
Of mountain, majestic and grand,
And sings in the song of unrest
That swells from the echoing strand.

Earth's voices unnumbered, proclaim
His Infinite wisdom and power,
Who moulded this mystical frame,
Encircled with rainbow and flower.

But vast as the canopy old
That curtains the Universe round,
His mercies most clearly unfold,
Like ocean of azure profound.

They lighten the loneliest hour,
When shadows encircle our way,
And beam with a beauty and power
That rival the brightness of day.

And high as the cloud-covered hills,
Where footstep of man hath ne'er been,
His righteous salvation that fills
The souls on His bosom that lean.

Salvation through Jesus the Son
Hath shone from the earliest age;
And wide as the cycles shall run,
Glad Seraph and Saint shall engage.

Yes! long as Eternity rolls
Her waves o'er the ruins of time,
His mercy shall gladden the souls
That trust in a Being sublime.

Yet, mercy unbounded and free,
And righteousness stable and strong
Hath mystery deep as the sea,
And dark as it's fathomless song.

But over each judgement-like wave,
Of ruin and rising alarms;
The soul ever trustful and brave
May fly to His Fatherly arms;

May rest on His promise secure,
Though mountain and hill should depart;
Assured that the prayer of the poor,
Finds ever response in His heart.

KILMARNOCK. J. K. M.

Correspondence.

THE COMMUNION WINE.

SIR,—Though I have not written much in this discussion, the object which I had in view in starting it, in my letter of January 1884, has been largely attained. Due attention has been directed to the question, and a fair statement has been given of what may be said on both sides of it. "R. L." and "C. C." have expressed the opinions ordinarily held in favour of the specially prepared communion wine (or "unfermented wine") theory, and Drs. Kerr and Burns may be regarded as having said what recognised authorities on that side have to say. As to what has been advanced on the other side, leaving out of account my own two short letters, I venture to say that it has been exceptionally able and exhaustive. As a consequence, your readers have now the question adequately placed before them, and are, by so much, aided in judging it fairly on its merits.

I might leave the matter at this point; but I avail myself of the opportunity that falls to me in closing the correspondence of presenting a summary of the results. In doing this I shall be careful to abide by what has already been said, and to state only what I think ought to be admitted by those who intelligently read the correspondence. In order to clearness, I will arrange the conclusions that seem to me to be warranted in order.

(1) The position which I set forth in my first letter remains unshaken, viz., that as the ordinance of the supper is of a symbolical nature, the "elements" used in it require to be known and in use in society. Bread is well known and thus can be employed as a symbol; so is wine and it also can be a symbol. It, like bread, has something to tell us; it maketh glad the heart, just as bread is the staff of life. The symbolism is based on this fact. The bread and the wine in being made to represent the body and blood of the Lord, tell us that as we are bodily sustained and cheered by partaking of them, so are we sustained and cheered spiritually when we believe in Christ and live in Him. From the lower and bodily benefit we rise to the higher and spiritual. The ordinance is thus symbolical. But the moment you substitute for the well known bread and wine, a specially prepared substance, that is not known or used outside the ordinance, you take away the condition that makes the ordinance symbolical. The unknown and unused materials have no language and no lesson for us. We cannot thus, by their means, rise to higher things.

This seems plain, and was set forth clearly; but it has not been grappled with. "C. C." in his first letter, simply characterised it as my definition of a symbol, but he did not even attempt to show any defect in it; and as little did he attempt to show that a substance could be rightly used in a symbolic ordinance that has no place and no use outside of it. It would be interesting to see how he could. Then how an article specially manufactured for a symbolic ordinance

can be a symbol, the specially prepared or so-called "unfermented wine" when used in the ordinance has nothing to tell us, and so can represent, or prefigure, or symbolise nothing—in short it is a fetish. This was the position set forth in my first letter, and it stands untouched.

Observe, if those who go in for such a substance deny that the ordinance is symbolical, then what I have said does not hold as against them. The argument in such a case changes, and the question to be discussed is as to whether or not the ordinance of the Lord's Supper is symbolical. But I suppose that its symbolical character will be readily granted, and being symbolical, the substance which "C. C." and R. L." plead for, is manifestly not eligible for use in the ordinance. To use it is to destroy the teaching which the ordinance was meant to convey.

(2) The theory that "unfermented wine" exists, or has existed outside the modern special preparations for the communion has been disproved; nothing could be more thorough than the refutation of this theory in the letters of "Scotus," and it is to be hoped that no one of your readers will be led to expose his ignorance by attempting to revive it. If those who first suggested it had taken the trouble to investigate the facts of the case they would not have been betrayed into committing themselves to it; but now that it has been exploded it takes its place with many kindred theories that once had their day and have passed away.

Whatever, therefore, the merits of the modern compound called "unfermented wine," it cannot plead either antiquity or history in its favour. Those who wish to use it in the ordinance must take it on its merits as a product of modern manufacture, and no longer lean on the assumption that it is an old and historical substance.

(3) In order to avoid the strong, or fortified wine commonly in use, there is no necessity to adopt the expedient of having a specially prepared substance provided. There are various light wines, containing no added alcohol, which may be selected. In departing from the fortified and adopting the natural wine, as also unleavened bread, we are but drawing nearer to the example set us in the institution of the ordinance.

(4) Should it be said that if a substance requires to be known and have an ordinary use in order to its having a place in the ordinance, then to those who have never tasted wine all wines are alike ineligable, the reply is—no; wine is generally known even where personal experience of it is awanting. There are few families, indeed, where it has never been used. In cases of serious and fatal illness it generally finds a place. On this point, perhaps, I have as wide an experience as any of your correspondents. From the beginning of my pastorate till now my list of sick to be visited has never been free from such cases; and in every instance wine has had a place among the things used to soothe and comfort. In this way a knowledge of wine is all but universal.

(5) It has been freely asserted that it is unsafe for a reformed drunkard to taste the wine commonly used at the ordinance. But to

a light wine such as Claret this objection does not apply. Besides it is to be kept in mind that the ordinance was not made for reformed drunkards any more than for the physically disabled. If a man is so weak morally that the odour of wine inflames him so as to lead him astray, he does not stand much chance of remaining steadfast, whatever the substance in the Communion Cup. In the hands of such an one the cup is out of place. A man who is truly a believer on Christ would be ashamed to say that either the smell or the taste of the wine in the cup led him astray. In the event of being tempted he would look up to his Lord for strength, and in looking would get the victory.

(6) It is not by any means encumbent on the reformed drunkard to be at the communion, but it is in the highest degree necessary that the ordinances of Christ should be attended to as He has enjoined. Baptists among all people ought not to be insensible to the injurious effects of *changing the ordinances to suit people in exceptional circumstances.* The changes in the ordinance of Baptism against which our existence as a denomination is a protest were brought about in this way. The form was first changed from immersion to affusion to suit the case of the sick, the supposition being that without baptism no one could be saved. Then the ordinance was administered to infants on the supposition that if they died without it they would be sent down to hell.

With these changes no intelligent Baptist has any sympathy. It is clearly seen that they were mistakes, however well meant, and that they sprung from an utterly unscriptural idea as to the saving power of the ordinances. No less mistaken and injurious are the changes sought to be brought about in the ordinance of the supper to suit an abnormal state of things—such as is exhibited in the reformed drunkard. It would be well for such an one to be told plainly the truth.

(7) With ordinary teetotalism I have no controversy, and I do not speak without a good many years' experience of it. What I object to is the extreme and bigoted view that would prohibit all forms of alcohol even in the treatment of the sick, and in the communion. Such asceticism is not in harmony with Christianity, but rather finds its affinity in the perversions of it exemplified in monkery and nunnery. Thus far the work of the world has been carried on by the kind, genial, broad hearty spirit which is very far removed indeed from asceticism; and it would appear that only by such a spirit can the world be redeemed.—I am, &c.

O. F.

Sir,—Scotus begins his last long letter of eight pages with the extraordinary statement that I now admit that the cup "commonly used at the Passover Festival was naturally fermented," and he seems to imply that my conversion to this view is in consequence of his *profound teaching*; this assumption is quite in keeping with the tone of his former communications and has *no foundation in fact.* Much higher and better authorities than he, including the well-known

oriental scholar, Professor Moses Stuart, hold firmly that all ferment, including fermented juice of the grape, was strictly prohibited.

It is well that Scotus now admits that "the fruit of the vine was the substance commonly used at the festival." We have here something tangible to go upon, and surely if it is now only a question of whether the element should be fermented and intoxicating, or the pure, simple fruit of the vine, there should not be much difficulty in coming to an agreement.

I may say at once that I have no intention to wade through Scotus' long letter, as all the arguments in it and in his former letters have been refuted over and over again. Neither do I intend to notice his contemptuous remarks upon such distinguished authorities as Dr. Norman Ker and Dr. Dawson Burns. I am certain that their world-wide reputation on this question will not suffer at his hands.

Dr. F. R. Lees, than whom there is no living author who has studied this subject more or knows it better, says in his Bible argument, "About 60 texts of the authorised version refer to wine, (or what is supposed to be wine) *with approbation*, where the context shews or implies it to be a natural or unfermented product. Not more than 52 texts exist, which can be proved by the context to refer to intoxicating wine, and not one of these is connected with the divine blessing or sanction. On the contrary, one half of these describe intoxicating drink as an *evil*, a mocker, and a stupifier, or prohibit it, either in general or special cases." If this be so, and Dr. Lees challenges contradiction, I would just put it to the common sense of your readers, whether it is probable, or possible, that our Saviour, in converting water into wine for use at a marriage feast, would choose to make the substance upon which a curse was pronounced, or the simple wine which brought a blessing, and which was so much in use at the time.

I must say, I cannot understand any Christian being in doubt upon the point, the former view gives a terrible handle to the infidel and sceptic who use it with effect against the cause of Christ.

In addition to my former testimony about the danger to our *reformed* brethren from using intoxicating wine at the Lord's table, I would like to produce the following very important statement from the *Church Times* (January 9), the Rev. J. W. Horsley, M.A., Chaplain of Her Majesty's Prison, Clerkenwell, says:—"I have never used unfermented wine in the Eucharist, nor have I any intention of doing so; but yet, after studying the question attentively, I am convinced that unfermented wine is wine, and that if I were not careful only to get a Eucharistic wine that has been specially reported on by an unprejudiced analyst, I should more probably get the fruit of the vine from Mr. Wright, of Kensington, the manufacturer of unfermented wine, than from the ordinary wine merchant. I meet more dipsomaniacs in a month than most people in their lifetime, and knowing their state, and almost inconceivable difficulties and dangers, I should have no hesitation in saying that you must in many cases either allow them to communicate in unfermented wine, or (which for several reasons I should prefer) communicate them, like other afflicted persons, only in one kind (bread)."

I would also add that the *intoxicating* cup is proving a sad stumbling-block to young Christians. In many cases they are passing the cup, some openly, some privately, and many are being kept back from church fellowship altogether, in consequence of this cup. I was at a conference of Christian workers the other day at which you, Mr. Editor, were also present, when a clergyman told of some striking cases which had come under his observation. One, of *seven young men*, connected with the Band of Hope, who, having been converted, wished to join a church, but, from conscientious scruples were prevented doing so, because the minister would not admit them, unless they ageed to partake of intoxicating wine at the Communion. These statements speak for themselves and require no comment.

There has been a good deal of jarring and discussion in our churches in reference to this matter, and, notwithstanding my strong views, I have always counselled moderation. Now, however, that the agitation has assumed such dimensions, I ask in all sincerity, would it not be wise and expedient (I use the word again advisedly) for the peace and prosperity of our churches, that we should unite in celebrating the communion in an article, which, with a little stretch of Christian charity, surely cannot be objectionable to anyone. This can now be had from the vineyards of Palestine and other countries in its original purity, preserved by being subjected to a certain degree of heat, and then corked and sealed. This, being the real fruit of the vine, without any admixture, is precisely what our friends now admit we should have, only, it has not the intoxicating quality. I speak as unto wise men, judge ye what I say.

I am glad to learn from the last letter of Scotus that one church has adopted claret, mixed with two or three parts of water, which must make it virtually unintoxicating. I presume this church had been in *the habit* of using the intoxicating cup, and if the change has been brought about by this correspondence, it has not been in vain. I am glad to say I know of *three churches* which have adopted the Frank Wright wine, their attention having been directed to the question by this discussion.

There are 28 *churches* in Edinburgh, including some of the largest and most influential, which are now using *unfermented wine*, and I have no doubt the practice will ere long become general.—I am, &c.,

ROBERT LOCKHART.

P.S.—As I began this correspondence, the Editor has kindly sent me proof of a letter by O. F., which is to appear in the present number that I may have the opportunity of replying, and as the Magazine is just going to press, a few words must suffice.

The strong point O. F. seems to insist on all through, is the symbolical nature of the ordinance, and he takes it for granted that nothing can prove a symbol which does not contain the intoxicating element. He shows great unfairness, I think, when he designates the wine we propose, as a "specially prepared substance," "a modern compound called unfermented wine," "a specially prepared substance of modern manufacture," &c., &c., when he knows all the time that

we only propose wine in its original purity as Pharaoh drank it, and as explained in the above letter.

He tells us that he has had a very wide experience in visiting cases of severe and fatal illness, and that "in every instance wine has had a place among the things used to soothe and comfort, in this way a knowledge of wine is almost universal." O. F.'s circle of acquaintance must be of a very exceptional kind, for there are thousands and thousands of families to whom intoxicating wine would be no symbol, for they have none in their houses, even for medicine; and there are thousands more to whom it would indeed be a symbol of all that is sad and sorrowful. I venture to say that there is not a family in the land which has not suffered in some of its members or relations from the use of this intoxicating drink, and yet we are told this is the only symbol fit to represent the "*pure blood of the Lamb.*"

O. F. also says that the wine we propose "has no language and no lesson for us:" this cannot be said of the intoxicating cup he recommends, it tells us of crime, misery, degradation, blasted hopes—the Saviour's cause retarded, and all the attendant evils of intemperance, irreligion, and vice.

I confess I am shocked at the cold, I was almost going to say heartless, way O. F. writes about the reformed drunkards in our churches, and of the efforts put forth to save them. These *reformed brethren* are much more precious in the sight of God than either O. F. or I, and if I read my Bible aright we are responsible, if we put a stumbling-block in the way of such weak ones, for whom Christ died. At family worship this morning, the portion to be read happened to be the last half of the 25th chapter of Matthew, and I commend this lesson to O. F., and leave the whole matter with confidence to the good sense of your readers. R. L.

[We have received a letter from Dr. Norman Kerr, in which he complains of Mr. M'Elwee having dealt with the statements made in his October letter without having ascertained from his published lectures the ground of fact on which these statements are based. These lectures, he says, were delivered in presence of the most critical audiences he could find—one before the Church Homiletical Society, of which the late Archbishop of Canterbury was President, the other under the auspices of the Medical Society of London, of which Dr. B. W. Richardson is President. He will be obliged to anyone who will point out any inaccuracy in the statements therein advanced, as his sole object is to ascertain the truth; none of his facts, however, have been as yet disproved, though they have been assailed from many quarters. He concludes by indicating the conclusions he has reached after five years' investigation.

In bringing this somewhat protracted correspondence to a close, we may be permitted to indicate the position which, in our view, has been reached as the result of the discussion. Attention was called at the outset to the symbolic nature of the ordinance, and on that ground it was maintained that the contents of the cup, as well as the bread, should be associated with its use in ordinary life so as to afford a

basis of instruction for its use as a religious element. This must, of course, be admitted. The question then arises, "What beverages, being products of the vine, may we include in this description, as having this symbolic character?" The plain answer seems to be, "Any kind of wine in ordinary use will suit the case, as any kind of bread in ordinary use is made to do." But the question is complicated by the fact that much of the wine in use is not "the fruit of the vine," is largely alcoholic, and is associated with the prevailing vice of drunkenness rather than with what is salutary and enlivening. Ought it not, therefore, to be regarded as inappropriate as a symbol? If so, there is another class of wines largely in use in which the natural process of fermentation has been allowed to proceed, and which are not saturated with proof spirit—light wines, as they are called—ought not these to be regarded as in every way suitable for use at the Ordinance? Undoubtedly so; our correspondents seem all agreed on this point. So far, therefore, there is unanimity. The fortified wines are proved unsuitable for symbolic use: the light wines on the other hand are regarded as suitable and appropriate. Here, therefore, the question might rest, were it not that another kind of wine has appeared of late and claims to be still more appropriate on the ground of its being unfermented. This new claimant for favour has been assailed from two directions. On the one hand its suitability as a symbol is denied, seeing it is not in ordinary use, and is not associated with our daily life or with the refreshing and enlivening qualities which the word *wine* suggests. To this, however, it may be replied that if it be wine at all it carries with it all the rich associations of the word without its noxious qualities. But its claim to be wine is denied, and it is from this direction the other and stronger objection comes. On this point the whole discussion has turned. Does this unfermented wine correspond to that which Christ described as "the fruit of the vine?" If there were two wines in use it may, if not it cannot be so regarded. For ourselves we have no difficulty in accepting Mr. M'Elwee's able letter of last month as conclusive on this point. Let it be admitted that only one kind of wine was in use, and it follows that Christ's words do not describe unfermented wine. But Mr. M'Elwee admits at the same time that unfermented wine *is* "the fruit of the vine," in its richest and choicest ingredients. May we not therefore use it as such, although it does not correspond to what Christ used? To this it is objected that we are not at liberty to change the ordinances of Christ. Certainly not; and if the use of elements other than those which Christ used changes the ordinance the matter is settled and our duty is clear. But is this the case? Are we at liberty to depart ever so slightly from the use of the materials Christ used? The question thus merges into a much larger and more important one, of which it is merely an instance, viz., principle or expediency—which? We don't object to put the question in the clearest terms, for on this ground it must be finally settled. Is it essential to the due observance of the ordinance that exactly the same materials be used as at the first, viz., unleavened bread and fermented wine considerably diluted? The question seems

to be answered by the practice of the whole Protestant Church. Discarding the figment of a "real presence," the Protestant Churches have considered themselves at liberty to use leavened bread at the ordinance, and no one as yet has succeeded in showing that in doing so they have changed the ordinance. If, therefore, the essential character of the ordinance be preserved, though the bread in use be different, why should it be regarded as essentially changed because it is admitted that the contents of the cup are slightly different? We are bound to admit either that our forefathers for generations have failed duly to observe this Christian ordinance, however reverently they may have attended to it, or this is a question not of principle but of expediency. As tending towards the same conclusion, it may be further observed that the spirit of our religion is tolerant in matters of detail where no express command exists. Such a command exists as regards baptism. The word itself determines the mode, and the words of Christ define the proper subjects. To change the mode of baptism is to deprive it of its association with the grave and the resurrection of Christ: to change the subject is to ignore Christ's words. Here, therefore, is no question of expediency, because there is an express command. But with this ordinance it is different. Here also, indeed, there is an express command, and it must be admitted that where the command goes the emphasis must rest and the essential character of the ordinance be determined. What, then, is the command to be observed? "Do this in remembrance of Me." Emphasis does not go upon the materials used, but upon its character as a memorial of our absent Lord. When it is observed as such by disciples it is likely to be suitably observed, since they will see that the materials used will more or less accurately symbolise His broken body and shed blood. No amount of scrupulosity as to the materials will enable us more suitably or profitably to remember Christ; neither can it justify a breach of fellowship. One of the humiliating results of this subject when introduced among brethren is often such a breach of Christian fellowship—as if Christ cared more for scruples of conscience than for Christian love and unity—as if the Kingdom of God were meat and drink and not rather righteousness and peace and joy in the Holy Ghost. It would be well if our consciences were less scrupulous and our hearts enlarged. The present correspondence will prove serviceable if it help us to a better understanding of this Christian ordinance, wherein its essential character consists; and for the rest if it enable us to apply to the ordinance as to other questions where we have no express command to guide us, the words of Paul, "Brethren, ye have been called unto liberty; only use not your liberty for an occasion of the flesh, but by love serve one another."—EDITOR.]

The best ground untilled soonest runs out rank weeds. Such are God's children, overgrown with security ere they are aware, unless they be well cultivated, both with God's plough of affliction and their own industry of meditation.—*Bishop Hall.*

Homeward.

By Rev. Walter J. Mathams. Falkirk

Homeward we come Lord Jesus unto Thee
Speeding through time towards eternity,
Day after day along our road we press
Seeking Thy face and perfect holiness.

Strong men and weak, the wealthy and the poor
Walk side by side o'er mountain and through moor,
Singing Thy praise their longing hearts to cheer,
Making love's music banish faithless fear.

Children are with us in our pilgrimage,
Free are their thoughts from all the cares of age,
Eager to wander down each path they see—
Keep them O Christ lest they should fall from Thee

Wearied are some, to them the way is long,
Slow are their steps though once both swift and strong
Give them Thine arm and gently lead them on
Till toil be past and heavenly rest be won.

Through the dark river be our Light and Guide,
Steady our feet in its wild rushing tide,
Give us glad welcome on that goodly shore
Where sin and sadness cease for evermore.

Notes of the Month.

The Baptist Hand-Book.

THIS book has for frontispiece a threefold view of the new Chapel at Swansea where the Autumnal Session is to be held this year—a very appropriate compliment. The contents of the Hand-book are varied and voluminous. The statistical tables have been evidently prepared with great care. Perhaps the following figures may be interesting:—There are in Europe, 3,166 Baptist Churches, with 341,879 members; in Asia, 683 churches, with 36,504 members; in Africa, 68 churches, with 6,198 members; in America, 27,255 churches, with 2,431,999 members; in Australasia, 124 churches, with 10,002 members—making a grand total of 31,296 churches, and 2,826,582 members. The greatest growth of the denomination in recent years appears in Sweden and America. In Sweden, 30 years ago, there were 9 churches, with 476 members; in 1883 there were 371 churches, with 25,277 members. In 1851

America reported 9,552 churches, with 770,839 members as compared with 27,193 churches, with 2,474,771 members in 1883. "To him that hath shall be given."

THE churches of Victoria, Australia, are at present laudably exercised in the endeavour to raise £25,000, under promise of a similar amount from an anonymous donor for the purpose of establishing a Consolidated Fund. The undertaking has been entered upon with spirit, and a considerable proportion of the sum needed is already given or promised. Our esteemed friend, Rev. S. Chapman, of Collins Street Church, Melbourne, has taken an active part in the movement. So far well. Let our Provident Fund Committee take the hint and not allow their own little project to hang fire too long.

Reviews.

"THE SCHOOL HYMNAL." *London: Marlborough & Co.*

THIS little book is issued under the same auspices as the "Baptist Hymnal," lately reviewed in these columns, and is the Sunday School counterpart to that collection. In carefully looking through its pages we are greatly impressed with its manly Christian tone, so strikingly in contrast with the sickly sentimentality which so frequently disfigures the so-called "Children's Hymn Book." Its brightness and liveliness render it particularly adapted to attract and influence the young, whilst its poetic beauty and earnest thoughtfulness commend it to those of maturer years. The thorough literary ability displayed in its compilation is combined with a discriminating judgment as to the purpose for which it is intended, so that, whether on praiseful or doctrinal subjects it is scarcely possible to find one hymn which is not thoroughly *singable*. In arrangement it is simple and convenient. In choice and variety of topics it compares most favourably with selections of much greater pretensions, whilst its loving appreciation of the child mind and character give it a charm distinctively its own.

Were we disposed to be captious, we might demur to the exclusion of some of the old favourite hymns which have been familiar to us from our childhood, and without which we can scarcely recognise any School Hymn Book as complete; but this is in reality a very trifling defect compared with the intrinsic excellence of the whole work, and one which perhaps may be remedied in future editions. We have much pleasure in recommending this collection to those of our friends who may be looking out for a Hymn Book for their young people, and hope and confidently believe that its circulation will be commensurate with its worthfulness.

An admirable selection of tunes has been arranged for use with these hymns, which, we are sure, will do much to increase their usefulness and attractiveness. It is issued by the same publishers under the title of "The Sunday School Tune Book," and we are

certain that all who use it will find that it improves upon further acquaintance—a testimony borne to few children's tune books.

B. J. W.

Intelligence.

ALVA.—The second annual soiree of the Sunday School in conection with the Church in this place was held on the evening of Wednesday, 4th February, in the Christian Institute (their place of meeting). The Rev. David W. Laing, pastor and superintendent of the school, presided. The children, parents, teachers, and other friends interested in the school to the number of 240 having been served with tea and fruit, the chairman submitted the annual report. He briefly reviewed the work of the school, gave a digest of the subjects taught, and stated that during the year the school had greatly increased in numbers, the present atendance being 150, and the teaching staff numbering 16. An excellent programme of dialogues, recitations, and sacred songs, with harmonium accompaniment by Mr. Alfred Jameson, was gone through during the evening. Mr. Burnside, from Alloa, delivered a very earnest and telling address, adapting his remarks to the varied wants of the scholars, teachers, and parents respectively. Mr. Wright, Alva, and Mr. M'Queen, one of the teachers, also addressed the meeting. After the usual votes of thanks the benediction was pronounced and the happy social gathering separated.—We may also mention that at a social soiree of the members of the church on the first Friday of the New Year, they presented to Mr. Joseph Hunter a purse containing a few sovereings, in recognition of his gratuitous services as leader of the Psalmody of the congregation since the formation of the church. Mr. Hunter, by whom the presentation was totally unexpected, in a few appropriate words acknowledged the gift.

CUPAR.—The annual soiree of the Sabbath school scholars was held in the Hall on the evening of Friday, Jan. 23, Mr. Beveridge, superintendent, presiding. There was a good attendance of scholars and friends. After tea had been partaken of, addresses were delivered by Messrs. Beveridge, Smith, and W. L. Thomson. The secretary submitted a satisfactory report. A number of recitations and dialogues were given by the scholars and others, and several of Sankey's hymns were rendered in an efficient manner by the choir, Miss Jessie Robertson presiding at the harmonium. The pleasure of the evening was enhanced by a magic lantern exhibition in the course of which views from Robinson Crusoe, Pilgrims' Progress, &c., were shown. After a service of fruit the meeting separated.

DUMBARTON.—*Anniversary Services.*—These services were conducted in the above church on Sabbath, Feb. 8, when the Rev. R. M'Nair, M.A., President of the Baptist Union of Scotland, preached forenoon and evening to large audiences. In the afternoon the Rev. William Watson, M.A., of the Bridgend U.P. Church, conducted the services.—A public soiree was held in the Burgh Hall, on Tuesday evening. There was a large attendance, and on the platform were the Rev. John M'Lean, pastor of the congregation, who presided; the Rev. Messrs. Miller, Glasgow; Wilson, Helensburgh; Watson, Bridgend U.P. Church; Paterson, E.U. Church; R. Stewart, S.S.C.; Whitelaw, Monroe, Greenlee, Carrick, Clasgow; M'Kay, Stirling; and Burns, Dumbarton. After tea, the chairman said that it gave him great pleasure in seeing so many present from other churches, and in name of the Baptist Church he had to give them a right hearty welcome to their anniversary soiree. It was exactly twelve months since he was set over that little church, and since then they had had the utmost peace and harmony, and God had blessed them and been mindful of them in a very great measure. Their desire was not to increase their membership at the expense of other churches, but to proclaim the truth. Those who had joined were neither pressed, bribed, nor bought. There were some who thought that there was no room for them as a church; but they were not to despise work for God. There were souls perishing for lack of the gospel, and it was the duty of all to proclaim his salvation. He had to express the regret of some of the ministers in the town at

not being able to be present that night. They had expressed their smypathy in the Lord's work, which was being carried on by the Baptist congregation. Rev. Wm. J. Miller, Glasgow, gave an address on sunshine in heart, home, and church; Mr Mackay, Stirling, on the progress of the Clyde and the analogous progress of the Church; and Mr. Stewart, Glasgow, on pardon, peace, prayer, purity, and God's power. Mr. Joseph Burns, a member of the church, gave a resume of the history of the church. Ten years ago nine decided to follow the Lord by baptism, and went to Glasgow to be baptised. They were all still faithful, one being an evangelist, three in temperance work in other towns, two at home on high, and the other three of them in the hall. The hall they now met in was to let, and they got it on Sunday morning and on Thursday evening and on these they held services, whilst on other three nights of the week they met to search the Scriptures, and worship God. On application by petition, signed by 29, the Home Mission Committee sent Mr. Downie from Forar on the 24th April, 1876, and shortly afterwards they obtained complete occupancy of the hall. Through Mr. Downie's faithful ministry and genial spirit they gained ground, and those who were prejudicial found that they were rational beings. After five years' ministrations Mr. Downie accepted a call to Forfar, and was succeeded by Mr. Anderson, who in two years went to Kelso. They then unanimously chose Mr. M'Lean, their present pastor. The Home Mission would only continue their grant if the congregation would meet in the Burgh Hall, but this they could not do, and instead of impoverishing themselves and starving the minister, as some said when he came, they were able to pay one tenth more than the Church had promised him. Their choice and their high expectations of Mr. M'Lean had been fully realised, and, as a result, he had increased the membership from 56 to 102. Addresses were delivered by Rev. Mr. Wilson, Helensburgh, on "Self-denial by Young Men;" by Rev. J. H. Paterson, Dumbarton, on "Some things that do a power of good;" by Rev. Mr. Watson on "The great work done by the Baptist Church and minister, and on the duty of the members of congregations being akin to the ministers'." During the evening the church choir, under Mr. Joseph Burns, sung a number of anthems. The programme concluded by the awarding of the various votes of thanks.

DUMFRIES.—*Baptismal Services.*—On Sabbath evening, 8th February, a baptismal service was held in the church, when two members of the Minister's Bible Class made open profession of the Saviour's name. Mr. George M. M'Elwee, M.A., B.Sc., after preaching, and explaining the significance of the ordinance, baptised the two candidates. More than a hundred persons were present, some of whom witnessed the ordinance for the first time. On Sabbath, 15th February, another member of the class "put on Christ" by baptism, making five in all during the past month.—*Sabbath School.*—On Friday evening, 13th February, a magic lantern entertainment was given to the children attending the Sabbath School, together with the teachers and friends. Mr. George M. M'Elwee explained the nature and origin of the prinicipal sedimentary rocks which enter into the composition of the earth's crust, namely, sandstone, limestone, shale, fireclay and coal. The more important fossil animals and plants, which are entombed in the rocks, were shown by means of the lantern, and their relationship to living animals and plants pointed out. A number of the more common (living) wild animals were next presented, all of which were readily recognised by the children; followed by a selection of Scripture views from the Doré Bible. A pleasant and profitable evening was brought to a close with the benediction.

DUNDEE.—OLD ST. ENOCH'S.—The annual meeting of the members of this Church was held on the 22nd of Jan., the Pastor, Rev. William Tulloch, presiding. There was a good attendance, and after partaking of tea in the Hall behind, there was an adjournment to the Chapel. It appeared from the statement made by the Pastor, that 55 had been added to the membership of the Church during the year, and since his settlement 16 months before 74, making a clear increase after deductions of 66. The congregation had grown considerably: the prayer meeting had increased in interest and attendance: and the Bible Class was larger than last year. The various other organisations of the Church were reported to be in a healthy working condition: the Sabbath School,

the Sabbath Morning Fellowship Meeting, Tract Society, the Band of Hope, and the Mother's Meeting. The Ladies Working Society also, which was an experiment had proved a success, £35 having accrued from the sale of work, which after deducting cost of material left a balance of £25. Several of the brethern gave short and interesting addresses, and the meeting which was altogether a pleasant and profitable one broke up about 10 o'clock.

GLASGOW.—JOHN KNOX STREET.—The annual soiree was held in the Church on February 17, when there was an attendance of 500. Interesting addresses were delivered by Revs. Dr. Fergus Ferguson, Jervis Coats, M.A., T. D. Landels, M.A., R. Bennie, M.A., David Dickie, (St. Luke's Parish Church), and W. J. Mathams. The Chairman (Rev. P. J. Rollo) reported a real though not a rapid progress; and a balance in hand on every church fund. It was also stated that the debt on the ground on which the church stands (the building itself is free of debt) had been reduced by £39.

GLASGOW.—SOUTH SIDE.—Services celebrating the eighth aniversary of the settlement of the Rev. W. H. Elliott as pastor of the church, were held on Sunday, February 1. Rev. Logan Aikman, D.D., preached in the morning, the pastor in the afternoon, and the Rev. J. Coats, M.A., in the evening. A public soiree was held on the Tuesday following, when the pastor, who occupied the chair, was accompanied to the platform by Revs. Fergus Ferguson, D.D., J. Coats, M.A., P. J. Rollo, W. J. Mathams, T. D. Landels, M.A., Mr James Wilson, and other gentlemen. The meeting was large and hearty, several addresses were delivered, and steady progress was reported in church work.

GLASGOW.—NORTH FREDERICK STREET.—Rev. J. Urquhart, previous to his leaving for the south, was entertained to dinner in the Cockburn Hotel, Bath Street, on Tuesday evening, 10th February, R. Heriot, Esq. presided. Several addresses were delivered testifying to the value of Mr. Urquhart's labours in conection with Education work under the Union, and an illuminated address was presented by Mr. J. T. Forbes on behalf of the Students.—*Farewell Soiree.*—A soiree was held in North Fredrick Street Church on Thursday evening, 19th February, in connection with Mr. Urquhart's departure. Addresses were delivered by Revs. R. Macnair, M.A., F. H. Roberts, J. Urquhart, Dr. F. Ferguson, Alexander Grant, and Mr. Alexander Young. Suitable anthems were rendered at intervals by the Choir.

PAISLEY.—STORIE STREET.—The Rev. Oliver Flett, D.D., pastor, delivered a lecture in the chapel on Tuesday, the 3rd of February, on "Samaria and Galilee." Mr. Hugh Glover was in the chair. The lecturer very ably and interestingly described the people, their habits, and customs, and expressed the opinion that the Jews would yet inhabit the land of their forefathers. The lecture was illustrated with limelight views. There was a large attendance.

PETERHEAD.—The annual Sunday school soiree was held on the 10th Feb., Rev. D. Lewis, pastor, chairman. About 100 children along with teachers and parents sat down to tea. After the chairman's adress, the superintendent Mr. A. Anderson, followed giving the statistics of the school, which showed that there were 80 scholars and 11 teachers independent of the Pastor's bible class, which was conducted at the same time. The Rev. M. McMunn (Independent) gave a very appropriate address, which was eagerly listened to. Our sabbath school choir, which made their first public appearance with great credit, especially to the leader and organist, Mr. A. Coul and Miss Hall. Miss Hall and Mr. Tait each sang a solo, after which a magic lantern entertainment followed, which was enjoyed by young and old. The chairman distributed rewards to a number of children who had been collecting for the native preachers in India.

ST. NINIANS.—Many will regret to learn of the death of Mr. John Robertson of this place. He died at the residence of his son-in-law, Alloa, whether he had lately removed, and was buried in the old churchyard here, on Saturday 14th February. Rev. George Yuille conducted a brief service at the grave and refered to Mr. Robertson's life and work in St. Ninians. He was one of the oldest Baptists in the district, having connected himself with the Church in Stirling under the ministry of Rev. Daniel Macmillan. He afterwards withdrew along with a number more and formed the small Church with which he has been associated ever since. It continued to meet for many years in

Stirling, but finally migrated to St. Ninians, where the little Church has had a varied history. Mr. Robertson had a vigorous understanding and keen logical acuteness which, along with a considerable gift of expression, enabled him to expound Scripture with effect and to prove a doughty antagonist for any assailant of the truth to deal with. We have often heard him refer with spirit to some of these encounters with deists and atheists. He early adopted a theory of the atonement which brought him into collision through the press, with certain advocates of the then accepted theory. Dr. Candlish himself did not consider him beneath correspondence on the subject. He did much to popularise his views by publishing several tractates in the form of dialogue. The fruits of his humble ministry in St. Ninians are widely scattered, many members of the village-church having gone to distant parts. Owing chiefly to the nail-trade, for which the place was noted, having failed, the membership of the church has been much reduced of late years, and the Church itself has been kept together largely by his personal influence. He continued to give his services, as he was able, until within a few weeks of his death; and now having left a good name behind him he rests from his labours and his works follow him.

NOTICES TO CORRESPONDENTS.

News from the Churches for the Magazine must be in the hands of the Editor not later than the 20th of each Month.

Communications referring to articles for the Magazine to be sent to the Editor, Rev. G. YUILLE, Stirling; those referring to advertisements and the supply of copies of the Magazine, to the Publisher.

SPRING SESSION OF THE BAPTIST UNION AND HOME MISSION.

A SPRING SESSION will be held at DUNFERMLINE on WEDNESDAY and THURSDAY, 9th and 10th April.

WEDNESDAY.

Reception Tea in Hall of Chapel at 6.15 p.m.
Home Mission Meeting in Chapel at 8 p.m.

THURSDAY.

Total Abstinence Breakfast . . . . . 8.30 a.m.
Prayer Meeting . . . . . 10.30 a.m.
Committees from 11 a.m. till 1 p.m.

Interval.

Conference, "Church Extension" . . . . 1.30 p.m.

Dinner, Four o'clock.

Public Meeting . . . . . 7.30 p.m.
"*Foreign Missions.*"

Further particulars next month. Circulars will be issued among the Churches in a few days. Accommodation Notices to be sent to Mr. D. Ireland not later than the 30th inst.

Printed and Published by ROBERT SYMON, 8 St. James Square, Edinburgh, on the 1st day of March 1885.

CHURCH NOTICES

Church.	Minister.	Hours of Service. Sabbath.	Week-day.
Broughty Ferry—St. Vincent St.,	Arthur W. Oakley.....	11.15 and 6.30	Wed. 7.30
Dumbarton Dennyston Hall, William Street,.....	John M'Lean,.....	11.15 and 6.30	Wed. 7.30
Dumfries Tabernacle, Newall Ter,	William Muir	11 and 6	Tues. 8
Edinburgh—Dublin Street,.....	William Landels, D.D., ..	11 and 6.30	Thurs. 8
,, Duncan Street, Newington	John M'Lellan,.....	11 and 6.30	Wed. 8
,, Marshall Street,.....	Alex. Wylie, M.A., ...	11 and 2.15	Wed. 8
,, Rose Street, ...	.....	11 and 6.30	Wed. 8
Falkirk—Melville Street	Walter J. Mathams	11.15 and 2	Thur. 8
Glasgow—Adelaide Pl., Bath St.,	D. P. M'Pherson, B.D.	11 and 2	Wed. 8
,, N. Frederick Street, ...	John Urquhart	11 and 2	Wed. 8
,, John Knox Street,.....	P. J. Rollo,.....	11 and 2	Wed. 8.15
,, Copeland Road, Govan	Jervis Coats, M.A., ...	11 and 6.30	Wed. 8
,, Cambridge Street, ...	Robert Howie	11 and 2	Wed. 8
,, Sister Street, Bridgeton,	W. Johnston Millar.....	11 and 7	Wed. 8
,, Queen's Park, P. Edward St. Vict. Rd.,	T. D. Landels, M.A., ...	11 and 6.30	Wed. 8
,, South Side, Corner of Kirk St. and Buchan St., Gorbals,.....	W. H. Elliott, ...	11 and 2	Wed. 8
Greenock—Orangefield,.....	Robert Macnair, M.A.,...	11 and 2.15	Wed. 8
,, George Square,..	Robert Bennie, M.A.	11 and 6.30.	Wed. 8
Hawick—Baptist Chapel,.....	Wm. Seaman,.....	11 and 6	Wed. 8
Helensburgh — Good Templar Hall, East Princes Street.....	G. A. Wilson.....	11 and 2	Wed. 8
Kirkcaldy—Whyte's Causeway,...	Alex. Bisset	11 and 2.15	Wed. 8
Paisley—Storie Street,.....	Oliver Flett, D.D	11 and 2	Wed. 8.15
Pitlochry—Baptist Chapel,.....	Walter Walsh,.....	12 and 6.15	Thurs. 8
Stirling—Murray Place,.....	George Yuille,.....	11 and 2	Wed. 8

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Rev. J. R. Wood, London.
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Rev. T. A. Wheeler, Norwich.
Rev. J. T. Wigner, Editor, St. John's, London, [S.E.

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SCOTTISH
BAPTIST MAGAZINE.

Mothers of Notable Men.

By Rev. P. J. Rollo.

I.—Dotha Bishop Bushnell.

MANY famous fathers have had very indifferent sons; but an instance is hardly to be found of any really remarkable man who had not a remarkable mother. The mother-influence is indeed the supreme influence upon the child; when it is thoroughly bad, few ever rise above its curse, when it is genuinely good, in innumerable cases it has rescued *entire families* from every evil, even the horrible calamity of the example of a hopelessly dissipated father. But while there is no page of human experience which does not bear testimony to the paramount influence of the mother, in every class of society, in moulding the character and fortunes of the human race, it is naturally the lives of our greatest and best that afford the most striking testimony to it. Every true hero is the trophy of some mother's power,—her legitimate crown. Such men have always rejoiced to honour and praise their mothers; but they themselves are their mothers' highest praise, for it is in their lives that the wisdom and goodness of the mother-heart finds its fullest development.

There can be few studies, therefore, more interesting and profitable than that of the characters of the mothers of our notable men in relation to the noble work they have done for this world in the formation of the characters of their sons.

These remarks have been suggested by the interesting sketch of the character of his mother by Dr. Bushnell, which has been inserted in the recently published biography of that most pious, useful, and distinguished preacher.

From this we learn that Dotha Bushnell had no advantages of wealth, family connection, or education, to lift her "above the level of industrious respectability." She was of a quiet, retiring nature, which led her to seek all her happiness, and find her "mission"

entirely in the privacy of her own home. She had a slender, fragile-looking person, a gentle "grey-blue eye," and "softly-tinted complexion," which seemed to indicate a nature that was utterly unsuited for the wear and tear of a toilful life. But such was in fact her lot. She had to provide for and train her six children, clothing them in linens and woollens, every thread of which was spun by her own hands. She had to administer a farm and dairy, and to board the farm-labourers, as well as, for half the year, the workmen of a cloth-dressing shop. Yet, though the stress of so great a burden was ever bearing upon so delicate a frame, she never gave any indication of the drudge in her personal appearance, her manners, or her conversation. Quietly, steadily, and smoothly, without hitch or friction of any kind, like some perfected machine, everything moved on under her care, while she herself carried with her such a look of serene dignity, and was so free from all appearance of hurry and worry, that no one would have dreamed her work and care were anything like so great. She was brought up altogether apart from society, and had only received a common school education; yet so well could she speak her native English, so richly was her keen mind stored with worthy knowledge, and so sound was her tact and common sense, that in any society into which she was introduced in her later years, she bore herself with the grace and composure of a true lady.

Her strong point, as in the case of every first-rate woman, was her discretion. To this, her son, who was never given to exaggerate, has borne the following remarkable testimony,—"She was in fact the only person I have known in the close intimacy of years who never did an inconsiderate, imprudent, or anyway excessive thing, that required to be afterwards mended. In this attribute of discretion she rose to a kind of sublimity. I never knew her give advice that was not perfectly justified by results. This discretion saved her from the mistake of trying to talk her children into religion. She spoke to them at fit times, but not nearly as frequently as many mothers do that are far less qualified. Whether it was meant or not, there was no atmosphere of artificially pious consciousness in the house. And yet she was preaching all the time by her maternal sacrifices for us, scarcely to be noted without tears." At the same time, she spared no thought and labour in the constant endeavour to drill each one of her children into habits of industry, order, fidelity, reverence, neatness, truth, and prayerfulness, taking especial care that there was always something for even the smallest to do. Hence, her children were ever kept near the gate of the Kingdom, and none of them "ever strayed so far as not to find himself early in a way of probable discipleship."

She also manifested her discretion in her relation to the school at which her children were educated. Believing in it, expecting help from it, she set herself, on principle, to render it all the help she could. She passed her children through a careful inspection every morning, seeing to it that their home-spun clothes were perfectly clean and in thorough repair (they were the best dressed children in the school); she always sent them off early, and never allowed them to arrive late, and she kept herself constantly informed as to what their studies were, and what kind of progress they were making. "The result was that more than half of our school life had its springs at home, in the presidency there maintained, and the approbations there bestowed." And besides, she thus kept herself acquainted with the growing capacity of her children, and knew how to advise and direct them.

Like all wise mothers she also set herself to provide amusement for her children, and especially to further such fancies of their own as she could approve of. Thus, *e.g.*, she so encouraged and helped Horace in his study of music that very soon the family grew into a choir. "We had no dissipations abroad, because our vacant spaces were filled with hymns and glees, and such like humourous and sentimental pleasures. Let anybody laugh who will at the merit of the music; we thought it good, because it did us good. And now at this far-off day, after we have heard a great deal of the richest and most cultivated music, there is nothing we remember with so much delight and affection as the in-door pleasures thus enjoyed."

But perhaps in nothing did she more strikingly manifest her wonderful insight and discretion than by the manner in which she guided her eldest son through shoals and quicksands to his true God-appointed destiny. She passionately desired him to be a minister of the gospel, and seeing with delight that he was naturally gifted for such an occupation, amidst difficulties and discouragements which would have been too great for the faith and wisdom of most women, she held to her purpose till it was accomplished. When her first offer of a college education was peremptorily refused by her son, she quietly submitted for the time; and when several years later he saw his error, she strained every effort, under new difficulties, to fulfill her old promise. Again when, falling into a hard and sceptical frame of mind, after his graduation, he declared his intention of exchanging the profession of the ministry for that of the law, bitterly as she felt the disappointment, she never uttered a word of complaint or upbraiding, nor assumed, in any way, the teasing attitude of a martyr. But quietly biding her time "she went to her mark, sure and still as the

heavens, and said just nothing, save when it was given her." Thus holding him quietly in hand, and breathing her gentle influence in upon his soul, she waited for two years, till at length a decisive moment arrived. Already her son had put the wafer on a letter he had written declining an appointment, which would probably also have amounted to a final refusal of the ministry. Then at length she remonstrated gently, but with intense earnestness, commanding him at least to *postpone* his decision; and, a beneficient Providence coming to her help, she received the desire of her heart. Her son entered upon the work which, as he said, could alone allow him "to sufficiently be," and in which he rendered such remarkable services to the cause of God.

This greatest of all the many debts he owed to his mother, Bushnell felt deeply, and has fully acknowledged. In all this he writes (referring to the facts we have mentioned), "I acknowledge my sole indebtedness, not so much to my mother simply, as to the very remarkable something hidden in her character. Other women are motherly enough, tender, self-sacrificing, faithful; but what I owe to her I owe to her wonderful insight and discretion * * * *. Such wisdom, as I look upon it, marks a truly great character * * * *. I have only to add that she lived long enough to see some pleasant fruits of her life, and to hope for more."

Let By-gones be By-gones.

By Blunt Robin.

THE man is blessed who finds it very hard to remember his past failures, for then there is some prospect of his rising to nobler and worthier things in the future. But there are very few amongst us who are so privileged, and therefore it is all the more necessary to impress deeply upon our minds the duty of letting the "dead past bury its dead." If the days that are gone were our enemies because we made them so by neglect or folly, it is well to consider them as no longer able to injure us, and go bravely on to the work which lies before us, and make each new-born morning a friend, by giving it our prayers, our holy resolutions, our noble deeds to take home to God. If we constantly dwell upon our past mistakes, depend upon it we only add to their number now. The best way to rectify the past is

to learn the cruel but necessary lesson it has taught, then leave it, and make the present as glorious as possible with the sweet and heavenly beauty of a holy devotion to the noblest interests of life. A painter threw upon the canvas a conception which filled his heart with sadness, because it was false; in a happier moment he covered it with another so fair and perfect that the world and himself willingly forgot his first mistake. So do thou learn to forget and annihilate past evil and past failure by burying it beneath the good and true of to-day.

It is a good thing, in some respects, to forget our past successes, and work out something better from the raw material around us now. Everything we do ought to be the forerunner of something greater, of something which is more in accordance with our increased power and the requirement of the Divine will. If we become our own hero-worshippers we cease at once to be the heroes. Should a captain, in storming a city, sit down immediately he had carried the gate and sing his song of triumph, you would say, "That man has not won the city, but the reputation of being a fool, for there are other points yet to be taken and more enemies to be slain or captured." So if thou hast won a victory over thy baser passions, or over the folly and ignorance of thy fellow-men, forget it, and only remember that in thee and in them lie a thousand other evils which must be overcome before thou shalt have won the right to break thy sword or wear thy crown. Let success only show thee how much more thou hast to do, Thank God for what he has helped thee to do already, and pray that He may enable thee to do more in the future.

In another matter it is a good thing to "let by-gones be by-gones" (and here we arrive at the general interpretation of the moral), *viz.*, Forget the injuries which others have wrought thee. Yea, my brother, forget them; or if through the weakness of thy heart thou art forced to remember them, let it be in the hour of prayer, in the presence of Him who delighteth both to forgive and forget. He who bears malice in his heart against his enemy calls up another enemy, even himself, for it is impossible to cherish feelings of hatred without injuring the tenderness of our character; while at the same time, if we allow our enemy to see how intensely we hate him, we only increase his bitterness towards us. On the other hand, if we forgive we bring into our souls the happy consciousness that we have done right, and also take away from him any cause for prolonged vindictiveness.

O ye that tread the way to heaven,
Forgive as ye would be forgiven.

I have purposely made forgiveness and forgetfulness of injury synonymous, as I am fully persuaded there can be no true forgiveness of injury without forgetfulness of it; and this I say despite the old excuse for malice, "I can forgive, but I cannot forget." Try with all the energy of thy soul to rise to the Divine idea of forgiveness, which remembereth iniquity no more for ever, and casteth sin, with all its hideous suggestions of broken law, into the depths of the sea.

Lastly; Let us learn to let by-gones be by-gones with regard to the sorrows of life. It is worse than folly to sit beneath the willows crying out against providence. Trials are dark angels, yet are they Divine messengers who come at the bidding of the Almighty, and in their sad way try to do us good. Death may have taken the hand of father, mother, brother, sister, friends and children, and led them tremblingly into the unseen world; still it is far better for us to rise up manfully and hopefully, and make ourselves fitter to follow them than to indulge perpetual grief. I acknowledge, with a backward glance on a painful experience, that it is hard—very, very hard—to refrain from indulging a hopeless melancholy. The voice of heaven warns us of our danger and gives its word of consolation,—"Let not your hearts be troubled,"—"Cast thy burden upon the Lord." Our friends they are not dead, if in their life below they served and loved both God and man. To the good—

> "There is no death! what seems so is transition.
> This life of mortal breath
> Is but a suburb of the life elysian,
> Whose portal we call death."

Possibly our departed ones watch us from high heaven, or are nearer than we list. Possibly they know our feelings and actions—who can tell? Let us act as if they could, and let them see we desire to honour them by rejoicing at their exaltation, and that there is not within us a vestige of the supreme selfishness of love which would bring them back again into the troubled scenes of this weary world.

> Forget the sorrows thou hast seen
> In paths so lately trod;
> Remember those which lie before
> May lead thee home to God.

In reading, or even in thinking about the atonement, we are so apt to consider it as apart from us, as an objective theme to be discussed or illustrated, that there is need of constantly asking ourselves the question, What has this to do with me? and how does it *really* and experimentally affect my soul, my peace, my assurance of present and eternal salvation? *Christian Repository.*

The Rose of Sharon.

"I AM THE ROSE OF SHARON"—SOL. SONG, II. 2.

By Rev. Walter J. Mathams, Falkirk.

O Christ, sweet Rose of Sharon,
How beautiful Thou art,
Thy loveliness awaketh
The music of my heart;
I sing Thy radiant glory,
Thy matchless grace and worth;
Thou fairest flower of Heaven,
Thou richest rose of earth!

From Paradise Thou camest,
In lowliness to bloom;
And o'er this weary desert
Didst pour love's best perfume;
Beside the way of sorrow,
Where mourners come and go,
In Thee was once revealed
The cure of care and woe.

Who found Thee, found a treasure,
Of priceless good possest,
The vision of Thy beauty
Subdued the soul to rest;
No eager hand that grasped Thee,
Was e'er in anguish torn,
For underneath Thy sweetness
Lay hid no piercing thorn.

When children gathered round Thee,
Enraptured with the sight,
They sang their songs of welcome,
And hailed Thee with delight;
They knew no other blossom
Which could with Thee compare,
The Altogether Lovely,
The Fairest of the Fair.

In bitterness of hatred
Men tore Thee from Thy place,
They bruised Thee in their anger,
They crushed Thee with disgrace;
But from Thy wounded beauty
A richer fragrance spread;
Till odours of thy goodness
O'er all the world were shed.

Unnumbered hosts exalt Thee,
And find in Thee their bliss,
'Twere loss without redemption,
Thy balm of peace to miss;
Without Thee life is burdened
With ceaseless griefs and pain,
And with Thee it is gladness,
And death itself is gain.

I love Thee, Rose of Sharon,
And in this love would die;
Then to the fields of Eden,
On joyous wings I'd fly.
There with adoring angels,
Before Thee I would bend;
And till Thy beauty faded,
My song shall find no end.

The Talebearer.

A Paper read at Duncan Street Bible Class, Edinburgh (Condensed).

THIS character is nowhere spoken of but as bad. One of the earliest references to it occurs in Lev. xix. 16. "Thou shalt not go up and down as a talebearer among thy people. . . . I am the Lord." In Prov. xi. 13, we are told that "a talebearer revealeth secrets, but he that is of a faithful spirit, concealeth the matter." Two different, yea, opposite characters are spoken of here. Again, we read, Prov. xx. 19, "He that goeth about as a talebearer revealeth secrets; therefore, meddle not with him that flattereth with his lips." The word "therefore" here arrests attention. We are warned not to "meddle" with a certain person. That person is the talebearer, whose mark is that "he flattereth with his lips." The person here spoken of is one who is "habit and repute" a divulger of secrets, a revealer of what he knows ought not to be revealed—in a word a confirmed gossip. Beware of the friendship of such an one, for he may court your society with many acts of seeming kindness, but these are bestowed for the mean purpose of fishing out some secret, and, when this is got, he will at once go about and tell it. Thus we see that the talebearer is a *betrayer* as well. "Meddle" not with such. Another reference recurs at Prov. xviii. 8, "The words of a talebearer (Margin, whisperer) are as wounds, and they go down

into the innermost parts of the belly." That is, the words are such as deeply wound the reputation of the person spoken of. They go to the heart, and cut so keenly that the wound inflicted is difficult to heal. At Prov. xxvi. 20, we read: "Where no wood is, the fire goeth out; so where there is no talebearer (Margin, whisperer), the strife ceaseth." This teaches us that if we cease to repeat the story or tale, the effect must soon disappear, as a fire soon dies out for want of fuel. Prov. xvi. 28 says that, "a whisperer (the same kind of person as a talebearer) separeth chief friends." A story affecting the character of some one is told in a kind of whisper, or as in great confidence. The thing is to be kept strictly secret. Now, if the person to whom this secret is confided is sensitively conscientious, what is the result? Why, he is precluded from mentioning the affair to any one, and, not having sufficient ground for doubting the motives of the talebearer, the story is left to rankle in his mind, and thus his friendship with the subject of the tale is lost—a result for which the whisperer alone is responsible. The Psalmist says, "All that hate me whisper together against me," Ps. xli. 7. This is whispering in a bad sense—it is akin to talebearing. It is that kind of talking which cannot be described as "honest, outspoken speech." There is about it a kind of sneakish fear. At Ezek. xxii. 9, it is said of Jerusalem: "In thee are men that carry tales to shed blood." These are probably men who have developed from ordinary talebearers into corrupt informers. In that fearful description which Paul gives of the wickedness abounding in the Gentile world, Rom. i. 29, "whisperers" are ranked among those who are guilty of murder, deceit, malignity, &c.; and, in 2 Cor. xii. 20 he says: "I fear lest, when I come, I shall not find you such as I would, and that I shall be found unto you such as ye would not; lest there be debates, envyings, wraths, strifes, backbitings, whisperings, &c." We see, then, that this sin is not confined to those who know nothing of the grace of Christ, for it was to be found in the early Church. But it met then, as it should now, with stern rebuke.

Whispering, however, is not always essentially bad. There are occasions when we may in confidence, and without any ill-feeling, speak of the conduct of one in whom we are interested, with "bated breath." We have no misgivings, however, that such speaking will be classed with tale-bearing, inasmuch as we are conscious that we would not be afraid were it known what we have said. Sometimes we speak in a whisper of what seems either too bad or too good to be true. Talebearing, however, is quite another thing. *It* is essentially bad. There are, indeed, degrees in the badness thereof. Some talebearers are merely gossips, who are not designedly poison-

ing the breath of society, and who would be sorry if they knew what evil their story-telling has done. Examples of this kind are to be met with in early life. Children carry tales from school, or from houses which they visit, and thus, not unfrequently, do much mischief. This evil tendency should be at once checked whenever it shows itself, and receive no countenance. One good method for counteracting the tale-telling habit is to introduce in conversation only such subjects as all can join and take an interest in—thus expelling the bad by substituting the good—for we cannot stop speech altogether.

It requires much wisdom to know when a tale affecting the character of any one may be told or repeated. One good rule for our guidance is the golden one: "Do to others, &c." We should also ask of ourselves the question, Would we be afraid were it made known that we retailed the story? I do not say that there never may be an occasion on which we may not speak of the conduct of another except in such a way as could be done in that other's presence. But, on all such occasions, the motive leading us so to speak ought to be such that we can justify it by an appeal to God and to conscience. The essence of the evil of tale-bearing consists in badness of motive. The sin may be committed even when the tale is quite true. Warning on this point is much needed. Tennyson's description of Arthur's counsel to his knights is well worth laying to heart. "To reverence the king as if he were their conscience, and their conscience as their king . . . to speak no slander, no, nor listen to it." As we have to give an account for every idle word spoken by us, what a fearful responsibility is ours if our words are not merely "idle," but barbed with a sting to hurt our neigbour!

Are we ever to listen to the talebearer? If we are aware that he *is* a talebearer, I answer, No. But all who speak of the conduct of others are not talebearers. At the same time, I suspect that none of us are entirely free from this evil. Let us with all our hearts strive against it; and let us so live, that when we are evil spoken of, the talebearer's story will be false, and ours will be a conscience void of offence towards God, and not towards Him only, but also towards man.

No dependence can be placed on mere resolutions. There must be also a sense of our weakness and a humble dependence on God's strength.

Four things are necessary to constitute a Christian. Faith makes a Christian; life proves a Christian; trials confirm a Christian, and death crowns a Christian.—*Hopfner.*

Baptist Missionary Society.

MEETINGS IN GLASGOW.

ON Sunday, 8th March, Mission Sermons were preached throughout the churches of Glasgow. The Rev. D. Jones, of Agra, preached in the Adelaide Place and South-Side Churches, and the Rev. L. Tucker in the Churches at Sister Street, High John Street, and Queen's Park. The services of both missionaries were much appreciated. At 7 p.m. a children's service was held in North Frederick Street Church. The Rev. W. J. Mathams, of Falkirk, presided, and the Rev. D. Jones delivered an address. The building was crowded with children, and the service was hearty.

On Tuesday, 10th March, a public meeting was held in Adelaide Place Church. There was a large attendance. Mr. D. Lockhart presided, and among the other gentlemen on the platform were:—Rev. D. Jones, of Agra; Rev. L. Tucker, of Serampore; Rev. D. P. Macpherson, Rev. F. H. Robarts, Rev. J. Coats, Rev. T. D. Landels, Rev. R. Howie, Rev. W. J. Millar, Rev. W. H. Elliot, secretary; and Messrs H. Bowser, James Wilson, Bantaskine; Charles Rose, R. Brash, R. Watson, and J. B. M'Callum. After praise and prayer, the chairman, in referring to the Foreign Mission work undertaken by the Church, said those who remained at home had a very faint idea of the difficulties that had to be faced and the trials undergone by the missionaries who voluntarily offered themselves to go to distant lands, While the missionaries and lady workers had been pretty liberally supported, the melancholy fact remained that a very large proportion of those members of the Church who were professedly Christians were not alive to their duties, and in this matter did little or nothing. They seemed to think that the gospel was simply a scheme for saving their own souls, and that no obligation rested upon them to send that gospel to others. The accounts for the past year had not yet been made up in detail, but the previous year the contribution for missionary purposes was £2722 16*s.* 8*d.* for the whole of the Baptist Church in Scotland. People, he claimed, ought to endeavour to do much more for the promotion of missionary work. If less was spent on luxuries; and something laid aside for the encouragement and promotion of missions, Scotland, instead of the last-named sum, might contribute at least £5000 or £6000, and no one would feel any the poorer. He hoped that the meeting that evening would help to increase the interest taken in the missions of the Church.

The Rev. W. H. Elliott (Secretary of the auxiliary), presented the annual report. It ran as follows :—The attention of our auxiliary in common with that of the parent society has been directed throughout the year chiefly to work upon the Congo River. The Rev. R. Glover, of Bristol, in an address delivered in our city in October, described the character of that work and enforced its claims; and the Rev. H. E. Crudgington, who had taken an active part in the work, paid us a visit in November. It has been our privilege also in the course of the year to take farewell of three members of our churches who are now engaged as missionaries in that field of labour. Mr. A. H. Cruickshank, of North Frederick Street Church, left in the month of April, and is now stationed at Stanley Pool, having, to use his own words, "stood the first fevers of a new arrival as well as any of our veterans;" Mr. G. Cameron, also of North Frederick Street Church, left in September, and has entered upon work at San Salvador in good health and spirits; and Mr. D. M'Millan, a student of the Union, left in November, and is now, we may assume, in part-charge of one of the stations. That the West of Scotland should supply so many men for such a field during one year is encouraging, and fosters the hope that the mission spirit in our midst is taking root in the minds of the young, and is destined to yield enlarged results. The progress made by the parent society in its work upon the Congo during the year is substantial. Land has been obtained in perpetuity, at a nominal rental, for stations at Stanley Pool and at Lukolela, which last place is 300 miles inland on the Upper Congo. The small steamship "Peace" has been transported from England to Stanley Pool in 800 pieces, and has there been reconstructed and launched, and placed upon service under the superintendence of the missionaries alone, three skilled artisans who left for the work having been struck down by the climate. The feat reveals the energy and resource of those who achieved it. The launch alone was no small matter. Four of the spars used were more than four feet in girth and from forty to fifty feet in length, and were brought from a distance of more than three miles. But the men who had conducted the parts for 250 miles by native carriers without losing one, and had built the ship and brought boiler and engines into working order without a hitch, soon accomplished that, and in a few weeks thereafter the "Peace" was steaming 400 miles inland, opening the way for the messengers of peace soon to follow. This pioneer journey yielded encouraging results. Scores of towns and villages were seen, several of them were visited, the people were found to be friendly, aud as soon as men and means are forthcoming there is nothing to hinder the work of preaching the gospel being vigorously prosecuted. From Stanley Pool to Stanley Falls, on the Upper Congo, the "Peace" has a clear run of 1000 miles, or, including large tributary rivers, perhaps 2000. The committee has resolved that as soon as possible ten mission stations shall be established within this territory, which means that 20 more missionaries must be employed, involving an additional annual outlay of between four and five thousand pounds. Every church of the denomination should be grateful to the committee for its courageous

energy, and by liberal contributions and earnest prayers should sustain its hands. The Congo, however, is but one of the society's large and costly fields of labour; there is China, and the land of our first love—India, to both of which several new missionaries have been despatched in the course of the year. The total number of the society's agents scattered throughout the world at the close of the last financial year was 398, who occupied 487 stations, and had under their care 40,982 members. The total receipts from all sources amounted to £59,783 19*s.* 6*d.*—an increase upon the year before of £5008 18*s.* 9*d.* Large and gratifying, however, as these figures are, it is incumbent upon the churches to exceed them. Fields white for harvest appeal to us. Last year Glasgow's contributions amounted to £1091 2*s.* 3*d.*, or, exclusive of the sum contributed especially for Italy, £989 17*s.* 3*d.* We had hoped this last total would have reached £1000. Let us determine this year to exceed the £1000 at least by as much as we last year fell short of it. To do so all must give—the poorest as well as the richest, the richest as well as the poorest, and give liberally." "There is that scattereth and yet increaseth, and there is that withholdeth, but it tendeth to poverty." Mr. Elliot concluded by moving the adoption of the report, and the re-appointment of the committee.

The Rev. T. D. Landels, M.A., seconded, and the motion was agreed to.

The Rev. L. Tucker, of Serampore, then delivered a most interesting address, of which the following is a brief outline:—

Serampore College was, until recently, open to Hindoo students. Young men were trained for their university examinations, at the same time that systematic teaching was given in the Scriptures. A student, on first entering the classes, was generally very ignorant of the nature of Christianity, and unwilling to hear anything about it; but on learning what kind of a being Christ was, and the character of His teaching, there were few who did not come to admire, or even love Him. A young Brahmin, after leaving the college, wrote to the president—"I do miss the Scripture teaching, and fear that without it I shall become hardened and sensual like those about me"—thus confessing that Christ could do for him what the gods of his fathers could not. Another wrote asking for the prayers of the missionaries: his friends were jeering him for studying the New Testament, but he had begun to feel convinced that Christ's teaching contained the truth. Difficult questions were sometimes asked in class, or in services amongst English-speaking Hindoos, such as the following:—(1) According to Christ's teaching, what has become of our fathers who never heard of Him? (2) If Christ was divine, how can it be maintained that there is only one God? (3) If a man reject Christ, but love and serve God, will God reject him? In handling these matters, the missionary was flung back upon the promise, "It shall be given you in that hour what ye ought to say." Remembering that it costs a Hindoo his home and worldly prospects if he confess himself a Christian, it is not surprising that many, who do at heart

revere Christ, should hang back, and prefer discussing the mysteries of the Trinity and the Sonship, to facing the question whether or not Christ is to be obeyed. The college at Serampore is now principally devoted to giving a sound education to the children of converts and native Christians, and to training native Christian youths for the ministry. These youths go out constantly into the villages, especially when crowds have gathered for a heathen festival. They have often more opposition and insult to meet with than the European missionary, who is, in some sense, protected by his belonging to the ruling race. These students have brought wives and families to Serampore, and opportunity is thus given for Christian ladies visiting the women and children. It is difficult to get native Christians to treat their women properly, so strong is the national habit of treating them with contempt. A native Christian, being asked how many children he had, replied, "I have four children—and two daughters." His family numbered six! The women and girls, alike Christian and Hindoo, look up with admiration to the English lady-missionary, and are always glad of her advice and sympathy. Services are constantly held in the market-places (or bazaars) round Serampore. As a rule, the opportunity of getting a stare at an Englishman is sufficient to draw an audience; then native hymns (composed by converts), are sung to native music, books are sold, and addresses given. If Mohammedans are present the service is often interrupted, and the minds of the people poisoned by scornful remarks upon the circumstances of Christ's birth and human life. There are at present so few missionaries in Bengal that hundreds of villages can be visited only once in two or three years; and one frequently meets with men who have no idea that one named Christ has ever existed. In spite of these things, it is not difficult to point to sterling Christian converts, who show what a change Christianity can work both in the Mohammedan and in the Hindoo.

The Rev. D. JONES delivered a speech of equal value. He said:—There are many difficulties to contend with in India—such as friends at home can have no adequate conception of. Let it never be forgotten that the people of India have religious systems of their own to which they cling very tenaciously, and with which they may be said to be satisfied. When we consider the overwhelming numbers of the population on the one hand, and the few workers on the other, the wonder is that so much has been accomplished amongst such a people as the Hindoos. They have arrayed against us a very ancient history and very extensive sacred writings, a subtle philosophy and deep-rooted religious sentiments, beliefs, customs, caste, and creed, hoary with age. Coupled with all this is depraved human nature. When we consider that depraved human nature alone in this Christian land forms such a barrier, that after so many centuries of Christian work there is yet such a lamentable amount of evil, we cannot but thank God that the gospel has made such way as it has in India amid so many difficulties. There is a great variety of opinion at home as to the nature of mission work. Some would have missionaries do nothing but preach—others would have education to the front—almost

at the expense of preaching. We are told by some not to call medical work mission work; and so on. It is impossible for friends at home to say what is the best thing and the only thing to be done, when it is impossible fully to realise the position until it is entered upon. The men sent out should be such men as can be trusted to do the best thing and the wisest under the circumstances. Mission work is many sided. All the branches I have mentioned are useful, and are aimed at one end. Some are better suited for one work than another. We want eyes, and ears, and hands in mission work, many members—one body. We are aiming at such a work in Agra, and God is blessing us. We have open-air preaching, we have school work for very poor children, we have a very important Colportage Work. Then we have work in connection with our native Christian Church and Sabbath Schools. And work among the women of Agra is a very blessed work at the present time. In preaching in the streets, men often object. We avoid discussion, and invite them to our house. Several have come. We use illustrations as much as possible in preaching. After standing for some time on a corner of some street, we may march down the street, singing as we go, and thus many hear the Word, even when in their houses. During the nine years I was in India, I have been greatly aided and much engaged in preaching in the streets, markets, and villages. We remain at home for city work in the hot weather, and go out to the villages. I have been greatly blessed in selling portions of Scripture and tracts. A wonderful change has come over the people of India in reference to our books. At one time they would not take them when given for nothing, now they buy them eagerly. Thousands of men are now able to read English as well as we can, and some have Bibles in their homes; yea, and some carry the Word about with them in their pockets. We are labouring to make our native Christian church self-supporting, but many of our Christians are so poor they can scarcely support themselves and their family. Fancy many men in a church who may earn only 8*s.* a month each, and a wife and four or more children have to be supported first. We can scarcely yet look for much to be spared for the pastor. Yet are we moving slowly on to this. Brethren, wait patiently for the growth of the native church in India, as you do for your children at home. It must be gradual. We want to see *signs of life*—these we have, though they are weak—and we hope for the future Sabbath schools to do a grand work in India. And we are training our people in Agra to see this. Secular education is and will be attended to more and more by the Government, but we must see to it that our Sabbath schools are well at work. We are greatly encouraged by our Sabbath school work. I would call your attention to a very noble work done by Mrs. Wilson (Miss Johnston), our medical lady missionary, who is known to many in Scotland, herself hailing from Forfar. She has a medical mission *for women*—women, many who would rather die than be attended by a male doctor—and last year she treated no less than 12,000 patients! Is that not a Christ-like work, and a very blessed mission work? Do not forget to pray for this very important work

of healing. We have, besides, four other ladies, and several native Christian women at work. Doors are opening up on either hand. Men come to our home to ask us if any one can come to teach in their Zananas. We see signs of progress all along the line. We shall be obliged to any friends who will aid us with some stuffs, prints, cheap calicoes, &c., &c., that can be made into clothing, for many of the children in our schools, and also many of our Christians, are sadly in need of such help.

Howard Brown, Esq., in a few appropriate remarks, moved a vote of thanks to the missionaries for their services. He stated that encouraging as the Report read that evening was, he believed the next would surpass it. He had heard upon good authority that the Society would close its accounts this year better than it had for many years past. The Rev. F. H. Robarts closed the meeting with prayer.

MEETINGS IN EDINBURGH.

On Sabbath, 15th March, the annual missionary services were conducted in the various Baptist chapels by Rev. T. J. Comber, from the Congo, D. Jones, of Agra, L. Tucker, M.A., of Serampore, and Dr. Landels. The annual missionary meeting was held on the evening of the following day in the Free Assembly Hall, Mr. Hugh Rose in the chair. The audience was large, and the deepest interest was manifested in the proceedings. After praise and prayer, led by Rev. John M'Lellan, the chairman, in a few remarks, introduced

Mr. COMBER, who gave a brief *resumé* of the history of the Congo Mission from its establishment seven years ago. He said that some of the European powers had adopted a policy of annexation in regard to the Congo, but that their society's policy was more than patriotic —it was to secure Africa for Christ. The missionaries had rendered much help to Mr. Stanley in his intercourse with the natives, and on the other hand, but for his invaluable services in opening up the country, they could not have reached Stanley Pool and established their mission stations in so very short a time. The plan they had followed had been due mainly to Mr. Arthington, a Christian gentleman, of Leeds, who had given large sums to various missionary societies who are at work in different parts of the Dark Continent. By successive large donations, he had, as it were, enticed the Baptist Missionary Society to go in and possess the land. At first he (Mr. Comber) and his fellow-missionaries had settled at San Salvador, the principal town in the basin of the Lower Congo. There they set themselves to learn the native tongue. He found this language, after a study of six years, to be a beautiful one—a dialect with good rules, many interesting idioms, of great force, and rich in its verbs. The Bible in this language was being put through the press at the present time by Mr. Bentley. From the day of the arrival of the missionaries, the natives showed an interest in their work, as formerly they had

seen Europeans only at intervals of several years. They were occasionally visited by a few Portuguese priests, who resided among them for about three months, and in that time performed the superficial office of baptising their children with aristocratic names, and then returned to the coast The most hopeful feature of the missionaries' work was their labours among the children, some 100 or 150 being often gathered together, who listened very attentively to what was told them. Mr. Comber gave an interesting description of the placing of their missionary steamer, the "Peace," on the Congo, a work which was attended with great difficulty on account of the cataracts which impede the navigation from the sea. The steamer was constructed on the Thames, and when it was transported to the Congo had to be carried in some 800 or 900 pieces on men's heads to the interior, a distance of about 200 miles. The two European workmen who had come out in order to superintend the reconstruction of the vessel died on the way, and the whole work had to be done by Mr. Grenfell, with such help as he could get from his native assistants, and in the short space of four months the "Peace" was launched on Stanley Pool, and had since then made a journey to a point 600 miles up the river and back. The natives had been for the most part ready to listen to the glad tidings, and although the missionaries had suffered great losses, their work had been given them by Christ to do, and it was their duty to go on with it, and they felt that in this they had the sympathy of the people at home, and they had also the full assurance that they would receive help from them in the future as in the past.

Rev. L. TUCKER, M.A., from Serampore, in a very interesting address, alluded to some of the almost unsurmountable difficulties which missionaries have to contend with in India, owing to the hold which heathenism had still on the great mass of the people, and the persecution to which a native is generally subjected when he becomes a Christian. Difficulties were often raised regarding the doctrines of Christianity. "Explain the Trinity; explain the Sonship of Christ; tell us what has become of our fathers who have never known Christ, and then we will believe what you say." This was a sample of their objections. A graphic description was given of the great festival held at Serampore in honour of Juggernaut, as witnessed by himself, in which about 150,000 idolaters took part. He urged upon the supporters of the Baptist Missionary Society the great need there is for more workers being sent out, many villages having never seen the face of a missionary.

Rev. D. JONES, of Agra, gave an account of the mission work carried on in the North-West Provinces. He said that although great progress had been made, still there was pressing need for more missionaries. In some districts there was only one missionary to every 700,000 of the inhabitants, and in some cases the proportion was even less; and should any converted heathen, when reading his Bible, come across a passage which he could not understand, he had often to go a great distance, and suffer much inconvenience, before he could get his difficulties removed, and, besides, he had to suffer alone the fierce

fire of persecution, and the degradation of being forsaken by his friends. It required firm resolution indeed on the part of a Hindoo to cling to the new Faith when brought under so many adverse influences. The natives, in general, were steeped in superstition and darkness, and clung tenaciously to the worship of the river Ganges. He gave an interesting account of the methods employed by him and his fellow-missionaries to attract the people before they expounded to them the words of life, or sung a few verses of the Hindoo hymns, which, he said, never failed to gather together an assembly in every village in which they laboured. In their work they had many difficulties to contend with, but, nevertheless, they received from time to time many encouragements to perseverance in their Master's cause.

Dr. Landels, in a few eloquent sentences, moved a vote of thanks to the missionaries, and pressed on the audience the duty and privilege of carrying on and extending the work in which they were engaged. The meeting was closed with prayer by Rev. W. Grant.

Missionary Breakfast.

A large company assembled for breakfast on Tuesday, 17th March, in the rooms of the Young Men's Christian Association, St. Andrew's Street. Rev. A. Wylie offered prayer.

The Chairman (Councillor Walcot), in introducing the deputation, spoke of the influence produced by contact with those who are actually engaged in the foreign field, and referred to the impression made on his own mind by the addresses of William Knibb, and other of the great missionaries of the past.

Mr. Comber gave an interesting account of the tribes inhabiting the districts traversed by the middle course of the Congo. He said that the languages of Africa were believed to be more numerous than those of India. After leaving the Bakongo proper, who dwelt between the Atlantic and Stanley Pool, the missionaries found a new tribe at the Pool, and as they sailed 200 or 300 miles further up through the part of the Upper Congo basin that has been most fully explored, they passed through four tribes in succession, all differing widely in language and in facial and other distinguishing marks. The rich, highly inflected and musical language of the Bakongo gave place to the sharp and nasal dialect of the Bateke. An amusing picture was presented of the characteristics of the people in the vicinity of Stanley Pool. Their pride and laziness were most marked. wealth and ignorance there went together. The men strutted and swaggered, and prided themselves that they did not work like white men. They purchased ivory from the interior tribes, and sent it down to be resold on the lower reaches of the river. They did not grow even their own food, but lived on what was bought from others, and although the Pool was full of fish, they made no effort to catch them. They were conceited about their personal appearance, and their ostentation of wealth was very absurd. They frequently wore

long trains, to show that they did not care for wasting cloth. The settlement among them first of Mr. Stanley, and then of the mission party, had made them exceedingly proud. At interviews they would keep the Europeans waiting for them, not speak to them till they were first addressed, and sometimes offer the left hand to be shaken. How did the missionaries deal with this silly behaviour? They did not fight it with the same weapons. They took opportunities of reproving it, but still they went to visit the natives in their own town, and sought perseveringly to obtain an influence over them. The medical work carried on by the missionaries was invaluable. Next to spiritual qualifications, medical knowledge was most advantageous on the Congo. Dr. Sidney Comber's success had been very great among those to whom he ministered, and nearly all their missionaries had been able to be useful in this way. The importance of some amount of medical training was pressed on all who might think of coming to the Congo. Many details of definite cases of good influence exerted on the natives had been given in the *Missionary Herald*, but one or two might be mentioned. Mr. Bentley had obtained considerable influence over a powerful chief who lived near Wathen station. They had known him for more than two years. He had previously resisted Mr. Stanley, had attacked some of his caravans, and had taken prisoners. He thought he had a grievance against some of the Belgians, and on one occasion he said that, while he would not harm the mission property, he was determined to attack a large caravan belonging to the Association, which was slowly making its way up by the side of the river. He was remonstrated with, and induced to promise that he would forego his purpose. The missionaries had occasion to leave the station, and just after the caravan had passed a lower station, at which he (Mr. Comber) then was, word came to him that the chief was making hostile preparations. At once he (Mr. Comber) set out for Wathen, passed the caravan on the way, and when he approached the settlement of the chief, he found the bushes round the path alive with his armed men, waiting to attack the caravan. When they recognised the missionary, and with him the British flag, they drew off without speaking to him, and returned to the chief for further orders. He seemed to be exceedingly ashamed at the discovery of his bad faith, and endeavoured to excuse his conduct to Mr. Comber, who remained with him till the caravan had passed in safety. After relating another instance, in which the missionaries had prevented bloodshed, Mr. Comber concluded with an urgent appeal for additional help.

Mr. TUCKER delivered an address on "a man's view of Zenana work," in which he gave some touching illustrations, which had come under his own observation, of the earnestness with which Hindoo mothers train their children from their earliest years in the observance of heathen rites.

Mr. JONES showed the rapid rate at which Christianity is advancing in India. He gave examples of the extent to which the prejudice against the education of women is breaking down, and in a sketch of the labours of some of the most devoted Zenana workers, both native

and European, he presented an urgent plea for efficiently trained lady-doctors, as a means of reaching the hearts of the women of India.

Dr. Colin Valentine, Principal of the Agra Medical Missionary College, moved a vote of thanks to the deputation. In the course of his remarks, he stated that the undenominational college, of which he is the head, is expected soon to be associated with the Edinburgh Medical Missionary Society. Dr. Landels spoke in support of the motion, and the meeting was closed with prayer by Rev. William Grant.

Make a Church.

IN the matter of supplying our larger churches with efficient pastors, there is no particular difficulty. Providence has so arranged it that either in our own country or else where there are any number of available men who have the qualifications necessary to do work in great centres. The difficulty which large churches have to meet is rather the selection, there are so many qualified and available men. The matter is somewhat different when the church is a small one, obscurely situated and uninfluential. The men are few who are qualified for such a position, and the church often finds it extremely difficult to find a man suitable to its needs. Why these things are so we leave others to say; that they are so very few will doubt. Now among these two classes of churches, ministers and students for the ministry, and many others who are interested in our denominational prosperity, have for years given their sympathy and anxiety. And without doubt they have given it righteously: for what more important than that a large church should be engaged in using properly its opportunities and material, and that the light of weak churches be kept burning? We do not object to ministers coveting earnestly the best gifts, even in the matter of the pulpits from which they preach; nor do we object to anything or all that has been done in assisting the weaker churches; but we have in mind what we think is a better thing and a stronger necessity just now. We want more churches. All over the country may be found villages and towns which have no public testimony to the faith which we preach. Just now our Union is not in a position to establish causes in a tithe of the places that are destitute of our principles; so we wish to say a work to any one who may be burning to preach and to do God's work, who has not yet settled upon a field of labour. Never mind the larger churches. Presumably, a kind Providence having sustained them thus far, will not let them go long pastorless. Never mind the weak churches either. Between themselves and the Union they are going to do better in future. But go somewhere and make a church for yourself

where now there is no vestige of such a thing. We are not so sure that this is altogether a mad suggestion. Our best churches were formed in just this way, and we believe there is virtue yet in the old pioneer methods: at all events we are assured of this, that so long as our young ministers confine their attention to well established causes or to causes which have the Union at their back, our principles must spread but slowly. It ought not to be regarded as a preposterous thing in a young man, unencumbered and hearty, with God's love burning in his soul, with talents sufficiently well matured to command respect, and with the "woe" of preaching the gospel upon him, if he should turn his eyes away from established interests, and by faith and pluck go at the business of doing some of God's work single-handed. Will any one do it? Scotland offers many a field.—*Adapted from the "Canadian Baptist."*

Notes of the Month.

THE Jamaica Baptist Union held its annual meetings, extending over six days, at Kingston, during the month of February. The Session is reported as having been the largest and most important ever held. The churches were represented by 44 ministers and 36 delegates. These churches embrace a membership of about 30,000, with 20,000 Sabbath scholars and teachers. A net increase of over 500 members was reported, also an increase of ministers, churches, and mission stations, as well as in the work of the College and High School. £2200 had been raised for the local Mission Fund, being an increase of £700 over the total of last year. Nearly £5000 had been received in grants and fees in the 132 day schools under the Union. The Sabbath schools are to be taken up with fresh vigour, and a Total Abstinence Society, with Bands of Hope, will be promoted. Among the subjects discussed during the Session were—a scheme of public elementary and compulsory education; an extension of the mission in Honduras and the Isthmus of Panama, and other places; an increase of agency in Africa; and an enlargement of the work in Calabar College. The president, Rev. J. D. Roberts, of Kingston, in his address, enlarged on "The movements calling for guidance among our people, and churches, and institntions." These, it would appear, are sufficiently wide and various, arising from dull trade, emigration, a low state of morals, especially in sparsely populated districts; and include such movements as a demand for half-time compulsory education, and the employment of a native magistracy. This indicates a much wider scope in the functions of a

Baptist Union than we are accustomed to, and shows how far native opinion and action are under the guidance of the churches. Mr. Roberts also did justice to the Baptist cause in Jamaica, and touched on one or two points of church administration and fellowship. The address, though it contains some passages more rhetorical than forcible, seems to have made a very favourable impression. Our brethren in Jamaica are doing good work under many difficulties. The prevailing spirit of independence among them has already borne fruit, and will do more in the future to make the churches strong and useful. We cordially endorse the statement of the Kingston press: "There is no doubt that the Baptist body is doing a great work for the interest of all classes, and deserves a large share of attention from our readers."

MINISTERIAL education is about to take a new departure in the South, by the endowment of three Lectureships in connection with Regent's Park College. It is proposed to raise £30,000 for this purpose, and the greater part of this sum is already subscribed. £10,000 have been given by two friends, £8000 by other two, and £7000 by 16 friends, including two pastors, who give in their own name, and on behalf of the churches. The three Chairs proposed to be endowed are Systematic Theology, New Testament Greek and Exegesis, and Old Testament Hebrew and Exegesis. In a letter recently published, Dr. Angus urges the discontinuance of secular teaching in the College as soon as this becomes practicable, in order that the tutors may devote their whole time to the higher branches of biblical, ethical, and theological study which are at present imperfectly taught. The time for this, he admits, is not yet, but he urges that it be kept in view, and in the meantime proposes an arrangement intended to lead up to it. The tutors and committee of the college are to be congratulated on the prospect thus opened for increasing the efficiency of the Institution under their care, and for greatly extending its usefulness. It may be hoped that the movement will have a good effect among ourselves in pointing out the path of progress, and indicating the lines along which our work should move. Theological tutors among us are not burdened with secular teaching; this is done by the schools, and especially by the Universities of Scotland, which are within the reach of all. The denominations around us take full advantage of this arrangement and prosper accordingly; why should not we?

A NEW development of Sunday school work has appeared in Glasgow, in the form of what is called a "Boys' Brigade." The movement is designed to attract the senior boys, and is intended to train them to habits of reverence, obedience, discipline, and self-respect—habits that form the best foundation on which to build up useful Christian lives. It is fitted also, according to the promoters, to disabuse a boy's mind of the idea that there is something essentially effeminate about religion, and that while it is the right thing for girls, it is something alien from the nature of high-spirited boys. Three of the brigades

have been formed in Glasgow, the 3rd being in connection with Adelaide Place Church. Each company is duly officered, and meets for drill once a week. At these meetings, as soon as the company "falls in," prayer is offered up. Then regular military drill goes on for about an hour. The brigade is then joined by its flute band, which has been practising elsewhere. If desired, some marching may be done to the music of the band, or some piece played and sung to by the company. After this a suitable hymn, such as "Onward, Christians Onward" is sung, and perhaps an address of five minutes is given. The boys then join in repeating the Lord's Prayer, and after the national anthem has been played by the band, they get the order to "dismiss." The effect of all this on the boys has been good in every way. A Bible Class has been formed in connection with one of the companies, and the boys attend each Sunday morning at 9.30 in a way they would not otherwise do. The 1st brigade, which is in connection with the Woodside Mission School of the Free College Church, is in its second year, and was recently inspected. "I was present at the inspection last night," writes a correspondent, "and it was quite a treat to see the smart appearance of the boys, and to watch their military movements." This new departure has much to commend it, and as it is sure to extend, we give the following "Constitution" for the benefit of those teachers who are ripe for action.

CONSTITUTION.

(*Adopted at meeting of Council held on 26th January, 1885.*)

1. This organization shall be called the boys' brigade.

2. The object of the brigade shall be the advancement of Christ's kingdom among boys, and the promotion of habits of reverence, discipline, self-respect, and all that tends towards a true, Christian manliness.

3. All boys between the ages of 12 and 17 will be eligible for members of the brigade, and in applying for their membership cards they shall fill up a form of application agreeing to comply with the rules of the brigade, and expressing a desire to be true to Christ in their lives and to help other boys to be so.

4. The brigade shall be composed of companies, which shall be designated by the town to which they belong, and numbered according to the date of their formation.

5. The brigade shall be under the management of a council composed of all the officers. the senior officer of the brigade to be convener. One fourth of the officers on the roll shall form a quorum.

6. The brigade shall be officered by gentlemen, whose appointment shall be approved of by the council, in the proportion of one officer to about twenty boys. Each company shall be commanded by a captain, whose junior officers shall be lieutenants.

7. The captain of each company shall appoint non-commissioned officers, by promotion from the ranks, in the proportion of one sergeant, one corporal, and one lance-corporal to about every twenty boys.

8. Strict discipline shall be enforced, and all members must submit to the authority of the officers and non-commissioned officers placed over them.

9. This constitution shall not be altered except by a majority consisting of two-thirds of the number present at a duly called meeting of council, and notice of any proposed alteration must be sent to each member of council at least one week previously

We have received letters from several of the Correspondents in the discussion closed last month. O. F. calls attention to one or two misstatements in Mr. Lockhart's concluding letter. The first is contained in the assertion that he, O. F., "takes it for granted that nothing can prove a symbol which does not contain the intoxicating element," a statement quite opposite to what he set forth in the last paragraph of his letter in the January number of last year. The second deals with the charge of unfairness in designating unfermented wine as a specially prepared substance, "when he knows all the time that we only propose wine in its original purity." O. F. repudiates this knowledge: he only knows that the proposed substitute is *not* wine in its original purity. He wishes further to point out that his attitude towards the reformed drunkard is not "cold," since it is not in keeping either with true Baptist or true evangelical doctrine to speak of "saving" either reformed drunkards or any other class by encouraging them to partake of the ordinance whatever be the substance in the cup—to teach otherwise is to fall into the error of sacramentarianism. The sentence in his last letter beginning at the foot of p. 69 should read thus: "It would be interesting to see how he could show that an article specially manufactured for a symbolic ordinance can be a symbol."

Mr. Lockhart writes to supply an omission from his last letter, in the form of an extract from a letter to him, by Rev. J. G. Gregson while among the Copts in Egypt. It is as follows: "On Sunday morning I went to the Coptic Cathedral and witnessed the administration of the Lord's Supper. I asked a Copt if they used intoxicating wine, to which he indignantly replied, 'No, we make it.' I at once asked the important question 'How?' 'Why,' he answered, 'out of raisins.' This old Coptic Church, said to have been founded by St. Mark at Alexandria before Rome, uses *unintoxicating wine—orthodox wine.* Do tell all the ministers, and deacons, and church members all over Scotland this important fact."

In the editorial note of last month it is said that Mr. M'Elwee admits that unfermented wine is the fruit of the vine. He writes, however, to say that he has not made this admission.

With these explanations and additions our Notes and the subject may close.

Intelligence.

Alloa.—The Annual Sunday School and Congregational Soiree was held under the presidency of Rev. F. Forbes, pastor, on Monday evening, March 9. There was a gathering of scholars, teachers, parents, and friends, which well filled the Chapel. After tea the chairman, in a few introductory observations, led the meeting. Mr. J. Hunter, superintendent, gave the yearly report, indicating several changes in the school, and showing a balance in hand of £1 12*s.* 6*d.* A selection of choice anthems and hymns was very efficiently rendered by the choir, under the conduct of Mr. A. Hunter. There were addresses, recitations, and dialogues, by a considerable number of scholars, some of which were so well done as to elicit great applause. The Rev. Wm. Grant, of Bristo Street Baptist Church, Edinburgh, kindly present by request, was

very warmly received, and gave an address which was admirably adapted to the occasion, and much appreciated by old and young. Prizes were awarded to the boys and girls in their several classes for regular attendance, good conduct, and general progress. There were also prizes for the two best recitations, one by a boy, the other by a girl. Mr. W. B. Benzies, teacher, Sauchie School, kindly undertook to adjudicate, and was so pleased with the young competitors, that he volunteered prizes to the two second best. Mr. Benzies also highly commended the young people, for their exceptionally decorous behaviour throughout the evening. After the usual votes of thanks the meeting was closed about half-past ten.

DUMBARTON—*Sabbath School Soiree.*—The annual soiree was held on Tuesday evening, Feb. 24. There was a fair attendance of scholars and friends. After tea addresses were given by Mr. Burns, superintendent; Messrs Campbell, Boyd, and Millar. A reading was given by Miss Scott. The Secretary gave a very favourable report. Mrs. M'Lean presented most of the scholars with very suitable prizes, and expressed her earnest desire that the school would continue to prosper. After the children were supplied with oranges and sweets the meeting was brought to a close with praise and prayer.

DALKEITH.—Special services were held here on Sabbath, 1st March, when Mr. Moir Duncan, student, preached in the forenoon. A baptismal service took place in the afternoon, when Mr. Duncan delivered a very impressive address on Believers' Baptism. Mr. H. W. Hunter, of the Home Missionary Society, administered the ordinance of baptism to a young man, a member of the Bible class, at the close of the address, a number of strangers being present, some witnessing the ordinance for the first time. An evangelistic meeting was held in the evening, when very impressive addresses were delivered by Mr. Duncan and Mr. T. F. Mulholland, late missionary in Orissa, India. On Sabbath, 8th March, a baptismal service was held. Mr. Mulholland gave an address on Believers' Baptism, and administered the ordinance to a young woman. A few strangers were present. —*Appointment of Pastor.*—On Sabbath, the 15th March, the Rev. T. F. Mulholland was appointed co-pastor. Mr. H. W. Hunter, on behalf of the church, assured Mr. Mulholland that his choice as co-pastor was unanimous, and trusted that the union now formed would be one of much joy and happiness to both pastor and people, that sympathy and love would ever abound between pastor and church. Mr. Mulholland, in reply, said it was not always easy to speak the thoughts of our hearts. He wished, however, to say that the desire that he should become co-pastor of the church being unanimous, had led him to accept, and he hoped, as long as he continued to be their pastor, that he would enjoy the full confidence and support of the brethren. It would be his earnest endeavour to bring things new and old out of the treasure house of God's Word, Christ and Him crucified being the theme of his preaching. One of the deacons engaged in prayer, and so brought the meeting to a close.

EDINBURGH. — LOWER GILMOUR PLACE CHURCH.—This church, which was formed about twelve months ago under the pastorship of Mr. Jacob Berry, had a baptismal service on Sabbath, Mar. 15, when two young men were baptized. The church was crowded. Since occupying our new place of meeting, the membership has increased from twelve to twenty-four, and at present we have two more applications for baptism and membership. We have a flourishing Sabbath School, with an average attendance of thirty; a Sabbath Morning Fellowship Association; and purpose starting a Saturday evening prayer meeting, and an open-air service on Sabbath evening before evening service. At all these meetings, there is much blessing, and the presence of the Master.

GLASGOW. — ADELAIDE PLACE.—*Boys' Brigade.*—This new movement, for the benefit of senior lads attending Sabbath schools, was started towards the close of 1883, in connection with Free College Church. The object in view was "the advancement of Christ's kingdom among boys, with the promotion of habits of reverence, discipline, self-respect, and all that tends towards true Christian manliness." During the week the boys were instructed in military drill, and strict discipline being enforced, the result was to give the officers such control over the lads as might be used to advantage in connection with the school. The benefits of such a brigade to the senior boys were so apparent to the teachers in the

schools of Adelaide Place Church, as to induce them to adopt its constitution, and to become enrolled under the Association as the 3rd Glasgow Company. The opening meeting took place in the Sabbath School Halls, St. Clair Street, on the evening of Tuesday, 24th February, when 68 lads, of 14 years of age and upwards, were admitted as members. The company, which was under the charge of J. C. Robertson, captain, assisted by 5 lieutenants, was formed into line, and afterwards addressed by the captain, who, after stating the objects of the brigade, impressed upon the members of the company the necessity of adhering to the rules to which they had subscribed. The company was afterwards divided into 3 squads, and put through extension exercises by the officers, after which it was again formed into line and addressed by W. A. Smith, captain of the 1st company, who spoke of the success attending his own efforts, of the effect produced among the boys, as shown by the interest taken in the welfare of one another, and of the high tone given to the school by the result of enforced military discipline. The company afterwards sung the first verse of the hymn, "Onward, Christian Soldiers," then prayer was offered, after which the boys were dismissed in squads by their respective officers.

IRVINE.—We have to record the death of Miss Janet Barclay, which took place on 7th ult., in her 77th year. She was the youngest daughter of Rev. George Barclay, who originated the Baptist Church here in 1804, and for about 30 years acted as its pastor. The church was formed in Kilwinning, but as the number of members from Irvine increased, it was transferred hither in the course of time. Few now remain who can recall these early times. There are more who can remember Dr. Leechman's connection with the church, when, having retired from mission work in India, where he had been associated with Marshman and Ward, he came to Irvine and put new vigour into the cause which was becoming too much for Mr. Barclay's failing strength. One of Mr. Barclay's daughters became his wife, and so a tie was formed with Irvine which was never broken during Dr. Leechman's life. Most of his children were born here, some of whom are now far removed from the scenes of their early life, and others have gone with their parents to the better land. When their mother died in London, Miss Barclay acted a mother's part among the children, and her bright activity and loving ways must have done much to supply the loss. From her long and honourable connection with the church here she was well known, and by her activity in every good work and the sunny cheerfulness which characterised her, she endeared herself to the whole Christian community. She has left a good name behind her, and a bright example of joyful Christian service. An elder and much esteemed sister still survives.

OLD CUMNOCK.—The church here is likely to be deprived of their place of meeting at Whitsunday. In some respects, the place is very inconvenient, and the brethren propose to erect an iron building. Out of their poverty they have agreed to raise £110 for this purpose, but the building will cost at least £250. Rev. J. Campbell hopes to have an opportunity of stating the case at the forthcoming meeting of Home Mission at Dunfermline.

WICK.—*Sabbath School Soiree.*—The annual soiree given by the teachers and other friends to the children attending the Sabbath school in connection with the Church here, came off on the evening of 20th Feb. The chapel was very tastefully decorated for the occasion. On the platform was a large tree, laden with fruit and presents for the children and brilliantly lighted up, while on either side there was a profusion of evergreens, from which peeped out innumerable apples and oranges, which gave assurance to the young folks that ample provision had been made for them in this direction. Here and there also were displayed bannerettes with appropriate mottoes, such as "Feed my Lambs," "Suffer little children to come unto me,"&c. There was a large attendance, the area of the chapel being filled by the children and their teachers and friends, while from the gallery a number of other friends had the privilege of looking down upon the pleasant scene below. The Rev. Mr. Hewlett, the respected minister of the congregation presided, and delivered a short opening address. The Rev. Mr. Renny, of Wick Free Church, was also present, and gave a few kindly words of encouragement to the teachers and of advice to the children. The other and most attractive features of the evening's pro-

ceedings were done by the young people themselves. Led by Mr. Geo. Swanson, superintendent of the school, a number of hymns were sung at intervals by the children unitedly, while solos were given and recitations by individual members, not a few of them being very young, in a style which showed that they had undergone and been profited by careful training. At the close of the meeting, which was a very pleasant one, all the children received presents from the well laden tree, many of them being valuable and all of them useful, the ornamental being a secondary consideration at these annual reunions. The order maintained throughout the evening reflected great credit on the tact of the amiable chairman and his active assistants.

NOTICES TO CORRESPONDENTS.

News from the Churches for the Magazine must be in the hands of the Editor not later than the 20th of each Month.

Communications referring to articles for the Magazine to be sent to the Editor, Rev. G. YUILLE, Stirling; those referring to advertisements and the supply of copies of the Magazine, to the Publisher.

CHURCH NOTICES

CHURCH.	MINISTER.	HOURS OF SERVICE.	
		SABBATH.	WEEK-DAY.
Broughty Ferry—St. Vincent St.,	ARTHUR W. OAKLEY.....	11.15 and 6.30	Wed. 7.30
Dumbarton Dennyston Hall, William Street,.....	JOHN M'LEAN,.....	11.15 and 6.30	Wed. 7.30
Dumfries—Tabernacle, Newall Ter,	WILLIAM MUIR	11 and 6	Tues. 8
Edinburgh—Dublin Street,.....	WILLIAM LANDELS, D.D., ..	11 and 6.30	Thurs. 8
,, Duncan Street, Newington	JOHN M'LELLAN,.....	11 and 6.30	Wed. 8
,, Marshall Street,.....	ALEX. WYLIE, M.A., ...	11 and 2.15	Wed. 8
,, Rose Street, ...	.....	11 and 6.30	Wed. 8
Falkirk—Melville Street	WALTER J. MATHAMS	11.15 and 2	Thur. 8
Glasgow—Adelaide Pl., Bath St.,	D. P. M'PHERSON, B.D.	11 and 2	Wed. 8
,, N. Frederick Street, ...	JOHN URQUHART	11 and 2	Wed. 8
,, John Knox Street,.....	P. J. ROLLO,.....	11 and 2	Wed. 8.15
,, Copeland Road, Govan	JERVIS COATS, M.A., ...	11 and 6.30	Wed. 8
,, Cambridge Street,.....	ROBERT HOWIE	11 and 2	Wed. 8
,, Sister Street, Bridgeton,	W. JOHNSTON MILLAR.....	11 and 7	Wed. 8
,, Queen's Park, P. Edward St. Vict. Rd.,	T. D. LANDELS, M.A., ...	11 and 6.30	Wed. 8
,, South Side, Corner of Kirk St. and Buchan St., Gorbals,.....	W. H. ELLIOTT, ...	11 and 2	Wed. 8
Greenock—George Square...	ROBERT BENNIE, M.A.	11 and 6.30.	Wed. 8
Hawick—Baptist Chapel,.....	WM. SEAMAN,.....	11 and 6	Wed. 8
Helensburgh — Good Templar Hall, East Princes Street.....	G. A. WILSON.....	11 and 2	Wed. 8
Kirkcaldy—Whyte's Causeway,....	ALEX. BISSET	11 and 2.15	Wed. 8
Paisley—Storie Street,.....	OLIVER FLETT, D.D	11 and 2	Wed. 8.15
Pitlochry—Baptist Chapel,.....	WALTER WALSH,.....	12 and 6.15	Thurs. 8
Stirling—Murray Place,.....	GEORGE YUILLE,.....	11 and 2	Wed. 8

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THE SPRING SESSION

OF THE

BAPTIST UNION OF SCOTLAND AND HOME MISSION

WILL BE HELD AT

DUNFERMLINE.

Wednesday the 8th April.

RECEPTION MEETING IN VIEWFIELD PL. CHURCH, AT 6.15 P.M.

Tea provided in the Hall.

PUBLIC MEETING OF HOME MISSION, AT 8 O'CLOCK

Chairman—Wm. Mathewson, Esq., Dunfermline.

SPEAKERS—Mr. COLIN CHRYSTAL, Coatbridge; Rev. RICHARD STEEL, Evangelist, and Rev. WM. GRANT, Edinburgh.

Thursday the 9th April.

THE SCOTTISH BAPTIST TOTAL ABSTINENCE SOCIETY BREAKFAST AT 8.30 A.M.

R. Lockhart, Esq., will preside.

Rev. R. MACNAIR, M.A., Greenock; Rev. A. WYLIE, M.A., Edinburgh; Rev. J. T. HAGEN, Dunfermline, and others are expected to take part in the Proceedings.

Tickets 1/- each.

PRAYER MEETING, AT 10.30 A.M.

Rev. Alex. Bisset, Kirkcaldy, in the Chair.

COMMITTEE MEETINGS FROM 11 O'CLOCK

INTERVAL.

PUBLIC CONFERENCE AT 2.30 P.M.

The President in the Chair.

SUBJECT—"Church Extension."

To be introduced by Rev. W. Tulloch and Mr. J. Graham.

DINNER AT 5 P.M.

Tickets supplied to Pastors and Delegates free.

PUBLIC MEETING AT 7.30.

The President in the Chair.

SPEAKERS—A. H. BAYNES, Esq., London; Rev. Dr. LANDELS, Edinburgh; and CAMPBELL, Esq., Perth.

(Rev. T. J. COMBER, of the Congo Mission, is also expected.)

SUBJECT—"Foreign Missions."

SCOTTISH BAPTIST MAGAZINE.

Spring Session.

E have deemed it expedient to devote this number to a full account of the proceedings at Dunfermline. These meetings were more than usually interesting and important because of the variety of subjects brought forward and the amount of earnest attention devoted to them. A new feature in the programme was the Home Mission meeting, which furnished a good platform, and proved a distinct contribution to the importance of the Session. When Foreign Missions are so well to the front Home Missions ought not to be overlooked; and we think the committee acted wisely in availing themselves of the opportunity to advocate their cause on the same platform where Foreign missions and Church extension schemes were discussed. The Union is not a day too soon in giving attention to the latter subject. Much of the progress made during recent years by the Established and Free Churches is to be explained by their church extension schemes; and if we are to take part in extending the Kingdom of God in the land it must be by planting churches in populous and needy districts. This is not the work of the Home Mission, and if done at all must be done by the Union or by individual churches. But it needs competent men—men who have been thoroughly furnished for the work by a full course of training, who have abundant faith in God and men, and plenty of sunlight on their faces. It needs money also, as Mr. Mathewson, in his excellent after-dinner speech, pointed out; for if there be men willing to "be spent" in this work, there must be those also who are willing to "spend." And it needs forbearance and co-operation on the part of our churches. How often extension is prevented or rendered difficult and unpleasant by the jealousy and opposition awakened because of the supposed loss which such an enterprise would involve to the church concerned. It is perfectly certain that we have straitened ourselves on this account, and taken a narrow and consequently an un-Christian view of our duty to God and men. But a better and worthier feeling begins to prevail, and the recent Conference will do much to strengthen and extend it.

The presence of Mr. Comber at our meetings was sufficient to remind us that attending to the interests of our own Jerusalem is after all only the beginning of our Gospel work. We must go into all the world if the work is to prosper at home. None who were privileged to hear Mr. Comber are likely to forget the story of the Congo Mission, and the reconstruction of the "Peace" at Stanley Pool, as told by him in simple speech, with no attempt "to grace his cause by speaking for himself." No hint was given of the important and dangerous part he took in opening up the route to Stanley Pool. The man was wholly engrossed in his message, and in consequence he succeeded in awakening the sympathetic interest of his audience and retaining it till the close. The meeting altogether could not fail to give a fresh impulse to the cause of missions among our churches.

In other respects also the Session must prove profitable. The temperance cause was well represented; some important committee work was done; and opportunity for brotherly intercourse enjoyed, which must exercise a healthy influence on our Church life and common work. The Dunfermline friends were hospitality itself, while everything was done by Mr. Ireland and his committee which prudence and forethought could suggest. Mr. Hagen is to be congratulated on having so many earnest Christian workers around him, and the church on having secured a handsome and commodious place of worship, which promises ere long to be free of debt. We trust the visit of the Union may leave a blessing behind it in spiritual as well as material results, such as may illustrate the mutual benefit to be derived from these Spring gatherings.

ONE who appears to know that she is beautiful loses half her beauty, so do people who profess to be fauftless in Christian love and life lose the beauty of Christian grace in the eyes of others oftentimes.—*Golden Rule.*

"EVERY Christian family ought to be," says Jonathan Edwards, "as it were, *a little church*, consecrated to Christ, and wholly influenced and governed by His rules. Family education and order are some of the chief of the means of grace. If these fail, all other means are likely to prove ineffectual; if these are duly maintained, all the means of grace are likely to prosper and become successful." There is reason to fear that the church of to-day does not sufficiently emphasise the importance and necessity of family religion as the means of maintaining her own spiritual life and power, and that the multiplicity of church privileges leads many Christians to neglect their own exertions for the salvation of their children. The family altar and parental care for the souls of their children are too often neglected, under the impression that the church can do all that needs to be done for their salvation. But only in proportion as piety rules in the home will the church itself be found to flourish. Remove religion from the home, and you destroy the best work of the church, and undermine the foundations of society.

Spring Session of the Union.

THE Spring Session of the Union and Home Mission was held in Viewfield Place Chapel, Dunfermline, on Wednesday and Thursday, 8th and 9th April. The chapel, with its adjoining rooms and commodious hall, afforded ample facilities for the purposes of the Session. There was a large attendance of pastors and delegates, about 100 having sent in their names. On Wednesday evening the friends, on their arrival, gathered in the hall, where a reception tea was provided, and an opportunity afforded for friends to meet or be introduced to their hosts or hostesses. After tea, Rev. J. T. Hagen, pastor of the church, offered a few words of cordial welcome to Dunfermline in the name of the Church, to which the President of the Union responded. Shortly afterwards an adjournment was made to the chapel, where the

Public Meeting

Of the Home Mission was held at 8 o'clock, and was presided over by Mr. Mathewson, who referred to the good work done by the agents of the Society, and considered that their pay was much below what it should be. Some might say there was no progress, but on looking at our Colonies, and especially to Canada, it would be found that many of the churches had been formed and built up by Highlanders from the north and west of Scotland, who had been converted by the instrumentality of the missionaries.

Rev. William Grant, Edinburgh, who claimed to be a child of the Society, gave the first address on the necessity of churches and societies in this earnest and intensely practical age proving their right to exist. In the course of the address, he said our Home Mission has both a common and a special mission. In common with brethren of other denominations we have the "burden of the Lord upon us" to make known the Gospel of God's grace as Heaven's remedy for the world's ills, as that alone which is fitted and able to elevate mankind into favour and fellowship with God. That free and full Gospel our agents have been preaching with untiring zeal, and with no little measure of success, through the valleys of our Highlands and Islands for above seventy years, yet when we have thus preached the elementary and even fundamental truths of the gospel, ruin, redemption, and regeneration, we have not fully discharged our duty, nor "declared the whole counsel of God." We have, besides, as Baptists, a *special* mission, and to this we must be true, not only to begin at Jerusalem, but also to carry with us Jerusalem practice as well as doctrine. On the banner the Lord has given us to be "displayed

because of truth," is inscribed, "one Lord, one faith, one baptism." This is no strange device. It runs through all New Testament teaching. It is found in the Church's "marching orders." "Preach the Gospel,"—one Lord and Saviour; "He that believeth,"—one faith; "And is baptised,"—one baptism. Though we have no humanly established creed, and neither wish nor power to have, yet here in brief is our creed formulated by the Holy Spirit through Paul. There is a cry waxing louder and louder for abbreviated creeds and confessions. We dare not add to nor take from ours—one Lord—one faith—one baptism. It was to preach Christ and declare to men His whole counsel this Society was formed. Few in the present generation have any conception of the heathen darkness of the greater part of the Islands and Highlands at that period. From the pulpits, with few exceptions, nothing was heard but the boldest legalism and dead formality. The sum of a year's teaching was "to be Christian is to be good neighbours." What our fathers said to us of the state of religion then our sons cannot believe now. In one place a whole village, with their minister at the head of them, turned out to gaze on two of your earliest missionaries as kind of lunatics for preaching on the previous night that men ought to be "born again." It was a grand joke for the elder people when the urchins from hidden corners called after these men, "born again, born again." To them the idea was as new, the problem as difficult, as to Nicodemus. But with unflagging zeal these missionaries toiled hard, crossing moors and mountains, foot sore and weary, sailing in frail crafts over stormy lakes and seas, sleeping in huts and barns, and thus encountered hardships unsurpassed if equalled by the heroes of China, of India, and of the Congo. Taking into account all the circumstances of our chosen field, and regarding the Acts of the Apostles as our model for the present day, I believe our men must continue to preach, baptise, form and foster churches until they can commit their oversight to others. But it will be an error which will defeat the very aim of this mission to continue employing men who are pastors only, preaching to the select few who by associations and family ties care to come to hear. Besides the attraction of thought within there must be the going out to the highways and byways to "compel them to come in." In conclusion—Is the time not come for a thorough revision of our aim as a society of our chosen field of operations, and of the agents we employ, and then throw fresh and united denominational energy into the work? More men—capable, and missionary men—and I believe more money will freely flow into our treasure. More men—men not bedwarfed with the bigotry of sectarian narrowness, but with high-souled and high-toned loyalty to every part of revealed truth, and with untiring zeal for the salvation of men, and with the divine blessing we shall yet reap rich and golden harvest.

Mr. Grant was followed by two of the Society's missionaries, Mr. Colin Chrystal, Coatbridge, and Mr. John Campbell, Old Cumnock, who each gave interesting accounts of their respective fields of labour, and of the measure of success which had attended their efforts in preaching the Gospel.

The Evangelist of the Society, Rev. RICHARD STEEL, thereafter addressed the meeting. Since his employment, two years ago, he stated that he had visited 38 places and held 627 meetings, besides visiting. Going on to speak more particularly of evangelistic work, and the qualities necessary for those engaging in it, he emphasized the distinction made in the New Testament between the evangelist and the pastor, and defined the different spheres and kind of work allotted to each. Having pointed out the harm that resulted both to the churches and the evangelists themselves by the practical neglect of this distinction on the part of the church. Mr. Steel concluded by saying that as Baptists we profess to take our marching orders from the Lord and only head of the Church and point to the commission as our authority for baptism. If we hold the commission in its entirety we are committed to evangelistic work, and do it even before we provide for the churches. "Go ye therefore, &c., beginning at Jerusalem," but not ending there. Both Home and Foreign Mission work is the imperative duty of the Church, and no other can do this work so thoroughly as Baptists unfettered by creeds, church law, traditions, and carnal ordinances. There has been success attending this work and therefore the responsibility of the Church increases. Success is a call from God to continue and extend. Will the churches respond or will the appeal be merely a lovely song? If we had a band of evangelists it would be a blessing to the churches. The young men who are to be her future ministers could be associated with the evangelists for a year, and such I am persuaded would be exceedingly helpful to them. After studying, for four years, the classics, mathematics, &c., they would profit by having some little experience in the work of preaching. Where are the men? Where is the money? The scarcity may be that those have not been recognised whom God gave. Still the throne of grace invites us near to "Pray the Lord of the harvest." We pray God for the men and ask you for the money. Shall the Lord who has entrusted some with thousands, many with hundreds, and multitudes with pounds, plead in vain? Is it a light thing that the Lord should give His life to save men's souls, and ye refuse to supply the means of winning them? Some would devote all their thought and means for the heathen abroad. I do not for one moment wish to cool your zeal or lessen your gifts, but I am convinced it is not by neglecting the home heathen we shall evangelise the foreign. The church is like a tree, the church at home may represent the trunk, the missions in all lands its branches. If there is abundant life in the tree it will be seen pushing out new shoots at its extremities, so a vigorous, living, aggressive church at home means a vigorous and aggressive mission abroad.

On the motion of Mr. R. LOCKHART, Edinburgh, a cordial vote of thanks was given to Mr. Mathewson for his conduct in the chair.

TOTAL ABSTINENCE SOCIETY BREAKFAST.

On Thursday morning a large company assembled in the Hall of Viewfield Place Chapel, under the auspices of the Scottish Baptist

Total Abstinence Society. In the absence of the President, the chair was filled by Mr. R. Lockhart, and in addition to the representatives from other towns a large number of Dunfermline friends were present. After breakfast,

The CHAIRMAN said his first duty was to welcome the ministers, delegates, and friends in the name of the society, and to congratulate them on the progress which total abstinence had made in the denomination throughout Scotland. Already there were 58 Baptist ministers who were abstainers, and he did not think that that was enough, he hoped that ere many years had passed not one minister would be found who was not a member of the society. Every one must know and feel that church life, especially aggressive church life, could never hold its true position unless it connected itself with total abstinence, and endeavoured to remove that evil, which was a curse to our land, and proved so detrimental to the best interests of the country. It was very pleasing to notice that the Baptist students, with very few exceptions were abstainers; and, with this in view, one could easily imagine what good work would be accomplished in the future. 17 churches had Bands of Hope connected with them, and it was desirable that at least all the larger churches should follow their example. It was gratifying to see the change which public sentiment had undergone in recent years regarding temperance. He recollected the time when it was considered something to be a total abstainer, but now it was quite fashionable, and he hoped that soon a still better sentiment would prevail. The crowded meetings which are successfully carried on every Saturday by the Carrubber's Close Mission in Edinburgh were adduced as a specimen of the way in which temperance work can be allied to evangelistic efforts. Speaking of the Edinburgh Gospel Temperance Union, he said that no fewer than 85 ministers, including six professors, were at the head of that movement. Mr. Gregson, a Baptist minister, who was now devoted to temperance work among soldiers, had reported recently that there were 12,000 abstainers in the British army in India.

Rev. R. MACNAIR, M.A., gave some interesting reminiscences of temperance reformers in Paisley in his younger days, and pressed on his audience the importance of not being content with a merely negative reform. They should seek that those who were reclaimed from intemperance should be imbued with gospel principle, the only real antidote. The motto of temperance reformers should be, "Be not drunk with wine wherein is excess, but be filled with the Spirit."

Rev. A. WYLIE, M.A., said that Christian sentiment was the strongest force behind the temperance movement. Politicians were good barometers, but their stability was not to be trusted. The pressure that sent up the barometer was Christian sentiment, and it ought to be steadily maintained. He strongly opposed the idea that the movement should be kept outside the Church, as something that interfered with its work in the conversion of sinners and the edification of saints. The Church was the very home of temperance operations, and not till the churches of all denominations were fully

interested in the matter could this evil be effectually removed. They were making the liquor trade disreputable. They had made it impossible that the publican could occupy any position of influence in the Church, and he hoped that he would soon see the day when the princes of the traffic, the distillers and the brewers, would be looked upon in the same light, and regarded as unworthy to hold the positions of Sabbath school superintendents, elders, or deacons.

Rev. J. T. HAGEN said that the principle of total abstinence was to him when he first signed the pledge, at the instance of his Bible class teacher, a matter of personal security, and he testified to the great physical and mental benefit he had derived from total abstinence during 20 years of student and ministerial life. Then it was thoroughly consistent with a Christian life. Many passages of Scripture, both in letter and in spirit, distinctly commended total abstinence, and experience of the Christian life would show that the principle ought to be adopted by all who had the Gospel at heart. Then when members of all denominations were engaged in the work, he was forced to ask himself, "Should he not also take part in this great moral reformation?" The precepts and example of our Lord Himself, and the terrible degradation in which so many of our fellow-creatures were sunk, were powerful incentives to renewed efforts to rescue the fallen and to get rid of the temptation.

Mr. FORD, missionary, Paisley, related some touching incidents in his evangelistic work, especially in connection with the conversion of men who had been addicted to intemperance.

Mr. P. CAMPBELL, Perth, stated that in recently travelling through North America, he had directed special observation to the operation of the Prohibitory Laws in various States, and he was convinced, from all that he heard and saw, that they were of great use in preventing drunkenness, and that they gave great satisfaction to the majority of the respectable inhabitants of the districts in which they were in force.

The proceedings were closed with prayer by Rev. W. Grant.

A Prayer Meeting was held in the chapel at 10.30, presided over by Rev. A. Bisset, Kirkcaldy. There was a good attendance, and the spirit of devotion was felt throughout the meeting.

Committee meetings began at 11 o'clock, the first being the General Committee, which was thrown open to delegates, a large number of whom took advantage of the opportunity to see how the business of the Union is conducted in committee. The Education Committee held its meeting in the hall two hours later. Meetings of the Loan and Building Fund, and the Provident Fund Committees, were also held. Owing to the important matters under discussion at some of these meetings, the available time was felt to be inadequate, the Education Committee being under the necessity of adjourning its meeting till the evening.

Conference.

A Conference on the subject of Church Extension was held in the chapel at 2.30 p.m., the president in the chair. Devotional exercises were engaged in, prayer being led by Rev. F. H. Robarts. In introducing the subject of Conference, the president intimated one or two changes which had been made upon the programme. Rev. D. P. M'Pherson had been unable to read a paper on the occasion owing to his visit to America. Mr. Graham was also prevented from being present, but had sent his paper with a request that it should be read in his absence. This the president accordingly proceeded to do.

At the outset Mr. Graham admitted the importance of the subject, though it had never come before us for discussion. As a denomination we have not kept pace with the churches around us. This might be accounted for by the stricter conditions of entrance into our fellowship, but perhaps even more by the constant leakage going on in our city churches. Owing to the want of churches within easy reach, many of our members find their way into other churches. It was therefore important for our city churches to consider what should be done to meet the necessities of the case in this respect. No doubt there were many difficulties in the way. Some of these churches are so weak that they can make little or no effort towards church extension. We are not in so good a position as our Presbyterian brethren. This may be the price we pay for our freedom, but may it not also be due to the lack of cohesion among ourselves? Many of our young churches feel the want of sympathy, guidance, and advice. Were the churches in our cities associated together, as churches are elsewhere, it would be much easier to meet the requirements of any particular neighbourhood. As among the Methodists, a mission could in the first instance be established and put in charge of one or two office-bearers under the superintendence of one of the pastors. The interest of the older churches would thus be secured for the infant cause, which would probably, in a few years, be fostered into strength. A great many churches in Glasgow had been started in this way, and he commended the method to their consideration. There were, moreover, a large number of towns throughout Scotland, some of them having large populations, where they were not represented. This was a matter of surprise to many. The state of feeling towards Baptists now, and the attitude of other churches, is very different from what it used to be. One does not now ruin his prospects in life by joining a Baptist church. This old prejudice against us is no doubt partly the reason of our being so inadequately represented throughout the land; but it arises also from the want of united action

on our own part, and a clearer realisation of our duty to be faithful to our denominational principles. One might name Inverness, with a population of 18,000; Ayr, with 21,000; Hamilton, with 22,000; Port-Glasgow, with 13,000; as well as Renfrew, Stranraer, Burntisland, and many other places. What can be done to plant churches there? He would suggest that a committee be formed to consider the whole question, and prepare a scheme to submit to the council. Then there was the question of the lapsed masses to be considered. These must be dealt with by the Church itself, and not by outside associations; and just as the Church takes it in hand, will it be blest itself and built up in strength and usefulness.

Rev. W. TULLOCH was then introduced and read a paper on the same subject. He remarked at the outset that as a Union we have no truer interest than the furtherance of our work in the land. Success here is the condition of progress and stability. Our contribution towards the work has been hitherto insignificant. There are many districts of the country where the face of a baptised believer has never been seen. There are 11 counties without a single Baptist Church. And even where we are represented, how inadequate in many instances is that representation. Many of the churches are scarcely able to maintain their position. In some places there is one church where 6 might be, or 6 where 12 might be. As compared with the population the Baptists are in the proportion of 1 to every 300. And this after we have been in possession of the land for upwards of 100 years. We ought not to be content with such a state of things. The moral and spiritual condition of our country calls for enlarged effort; and our own condition should stir us up to pray for a better state of things. We need a deepened conviction of the ruin of mankind, and a stronger desire for the salvation of souls. Education is no doubt spreading, and knowledge is power; but knowledge did not give a man power over himself; and the spread of education, if not accompanied with the influence of the Church, only made men exquisitely depraved. We have the only sovereign remedy for men in the Gospel of Christ, and woe be to us if we do not apply it. The Church, as a divine institution, is the conservator and diffuser of the Gospel. We are bound by our denominational position to do our best to restore primitive Christianity, and that social system which God designed for the regeneration of the world. There is that in our nature which yearns for fellowship, and this yearning which might lead to sin is sanctified by the spirit in the fellowship of the Church. It is both according to the revealed will of God and according to man's necessity that believers should have fellowship together. If

the Christian be the highest style of man, the fellowship of regenerated hearts is the highest kind of association. Church organisation and church extension should keep pace with the progress of evangelisation, the one being the outcome and complement of the other. This is the appointed method of propagating the cause of God in the world. In the commission given by Christ to his Apostles two functions are specified—the evangelistic and the pastoral. This was kept in view in the Acts of the Apostles, and should be kept in view by us. We have first to preach the Gospel in order to have faith and baptism, and then to form disciples into societies or churches for their own edification and the extension of the Kingdom of God. Without a church as a base the work done is not so effective. It disjoins things which God has put together. It dwarfs God's children, keeping them too long on spoon meat. We ought, therefore, to follow the divine method, for it is certain that we cannot improve upon it. The church extension work of the Union has been its best work in the past. We ought also to observe that the details of inspired church history illustrate the leadings of Providence. Had we recognised this in the past we would not have expended so much on unproductive fields. The prospects of a church being self-sustaining should always be kept in view. Further, the mode of procedure in forming a church should be carefully attended to. The number of those who should form a church may differ according to circumstances, but character should form an important element in the case. Such a cause might, for the time being, be under the care of brethren connected with a stronger church; or as sometimes happened in the Free Church and U.P. church, a pastor having built up a strong church, might leave it and repeat the process elsewhere. Dundee with its 56,000 inhabitants could afford to have this experiment, already proved successful, repeated again and again. After alluding to the necessity of a fund for church extension purposes, Mr. Tulloch concluded by earnestly urging the whole subject upon the attention of the Union.

The President then declared the Conference open, and after praise,

Mr. GEORGE H. COATS, ascending the platform, read the following paper:—I think we are all agreed in this that the Baptist Denomination has *not* been making in the past the amount of progress we would have liked, and which we were led to hope for, from our strong belief in the power and potency of the truths which it is the special function of our church to uphold. I think we all are in earnest in deploring this want of progress, and are met here to-day to lay our heads together and consider the matter. It is perfectly true that before we do anything as a Union in the direction of church extension, it will be well to decide whether we are to advance as one army corps or two. I do not know how this question may

be decided, but I have no hesitation in saying that infinitely better will it be, infinitely greater in results that we should advance in two compact bodies rather than remain as we are a merely nominal Union, having no more cohesion than we can at present boast of. But whether as one or as two I believe and trust we shall advance. The very fact that we have this time set apart for the discussion of the question shows that somehow or other the subject is forced on us, and I hope we shall look boldly at the question and try and discover wherein we have come short in the past and wherein we can assert ourselves and rise to a true sense of our possibilities in the future. In considering this matter of extension the very first question we have to ask is: What are we proposing to extend? You at once reply: The Baptist cause—the opinions specially held by us as Baptists. But what *are* these distinctive opinions? If I were to put the question to this meeting I should receive many different answers, for I am glad to say that there is a large amount of religious toleration amongst us, and as a consequence there is great variety of opinion. But were I to put the question to an assembly composed of pædo-Baptists, the answer would be most strikingly uniform. The answer would be: "We know of only one; *they*, the Baptists, believe in baptism by immersion; *we*, by sprinkling." There are some who know better, but I hold that in 99 cases out of 100 this would be the answer. We as a denomination are very much to blame for this most meagre description of our true position. On almost every occasion, whether at opening of new chapels, at soirees, or other high carnivals, we have allowed ourselves to be misrepresented—and out of the goodness of our heart—in order to show to our Presbyterian brethren how little difference there is between us; we have been content to joke about it as a question (as I have heard it put and allowed to pass)—a question of much water or little water. My friends, if this is all the distinctive standard we have to raise, no wonder we have made little progress in the past; and better for a thinking world that we should go down to oblivion if in the future we do not awake to a higher sense of our true position. If we are to go forward we must, while holding fast by all that is vital in religion, set on high as our banner in the sight of creed-bound Christendom that we are free. That in things spiritual we are under no human domination; that in the sight of God, *and of this our denomination*, every man of us is the servant of Jesus Christ, and of no other, and that we welcome into our brotherhood all those who earnestly desire to follow Him. That in matters of faith and doctrine each individual church is a self-government, an autonomy, and entirely free from all human control, whether of Presbytery or Council, of itinerant superintendent, or Home Mission Committee, and that believer's baptism is but the result, the natural consequence, and like all other good works can be left to the conscience of each individual member. If any scheme of church extension enters on any other lines than these, I for one, on my conscience, cannot wish it God-speed. If it simply consists in planting a church here and there in populous or unpopulous places, in overchurched or underchurched localities, whose distinctive

function shall be to rebuke the community, not for flagrant sin, but for neglect of a rite, not for their narrow uncatholic spirit, but rather to minister to the same, then I and many others will look upon every church so planted as but another contribution to sectarianism, to that party spirit which, whether in religion or politics, inevitably leads to moral and intellectual blindness. I shall never forget the startling way in which the unhallowed nature of sectarianism was revealed to me on one occasion. I was staying at the coast, and on the Sunday morning I started to walk to the nearest church, about 3 miles off. It was one of these rare Sabbath mornings in summer, when all nature seems at rest, and perfect stillness reigns. The sea was as smooth as a mirror. Even the busy hum of the bee seemed but to add to the perfect quiet. It was such a morning as helps one to understand something of "the peace of God which passeth all understanding." God was in His holy temple, and all the earth was keeping silence before Him. Feeling powerfully the influence of this great nature's Sabbath I drew near to my destination, when suddenly the whole scene was changed by an instance of Sabbath desecration such as I would not like to witness again. Two rival sects had been going in for church extension, and had each built almost *vis a vis* a rival temple, and the two rival bells, *dis*tuned to harshest cacophony, were yelling at one another, and the hallowed Sabbath morn, the holy silence of the universe, was broken to shivers by the wrangle and the jangle of these sectarian bells; a terrible commentary on the spirit that pervades sectarianism. Here is work for us; to put down in ourselves all paltry bickerings over mere opinions and hoist the standard of universal brotherhood through Jesus Christ. Let us awake to a sense of the high position which we have inherited. Let it be understood, far and wide, that the name Baptist is associated with all that is brotherly and tolerant. Let it no longer be popularly thought that our only distinctive function is to rebuke others and plume ourselves on the thought that we are better than they. Let us manifest a higher *raison d'etre* than a mere rite, which, however significant and precious has yet, we all allow, no direct soul-saving efficacy. Let us take a broad God-like view of humanity and try to win men by love and not by strife or doubtful disputations. The grand idea of perfect Christian brotherhood wants a representative which is free to declare itself. Let us go forward to our inheritance. The way is open for us, and our recent past history urges us to forget the things that are behind and to press forward to our high calling. And, brethren, we do not require to wait for union or disunion before at any rate making a start in this direction, and I propose that we begin by raising the *status* of our ministers. To do this we must first of all see that our ministers are thoroughly equipped for their work. We must see to it that our men are thoroughly educated. Neither the sword of the Spirit nor any other weapon is of much service in untrained hands. But I do not require to urge this now-a-days, when we have all become very zealous for an educated ministry. Then, we must offer better salaries in order to induce better men to join us, and lastly we must give them more liberty.

We must trust them more. It is to me a sad thing to see a fresh young mind eager for truth, keen for research, held in and silenced by a few members who have constituted themselves the sole umpires of orthodoxy. I say we shall never make progress, and I hope we never shall, until we give our ministers their enfranchisement and put more money in their pockets. Why, no earnest manly soul will stand it, but will rather choose other professions where there is scope for his philanthropic bent, and liberty, and a decent salary. The fact that he has devoted himself to this work should be a guarantee that his strivings will be after truth. What end in time or eternity can he serve by disseminating error? Do we not all want to get to the truth of things? And surely a man who has devoted his life to The Truth, who has trained his mind to think, who has as part of his work, time and opportunity to get all the knowledge he can from books and all the wisdom he can from God's word and from holy contemplation, surely, I say, such a man may be trusted. But the bare idea is to me as a Baptist most humiliating, that of a man after 5 or 7 years' training (and no less than this is needed in these days), inducted to one of our churches going about with threadbare coat, one half of his time spent in contriving to keep up the dignity of a Baptist minister on a totally inadequate salary, and the other half in peeping and scheming to keep down in him all great thoughts which cannot be compelled to assume the proprieties of orthodoxy, and in carefully dressing up those that can. How can we expect our churches to extend under such conditions? Let us then make a beginning *right now* as the Americans say. First by removing as far as we can the ideas that prevail, and for which we are largely responsible, that we Baptists are narrow sectaries, and let it be known that on the contrary we are from our very nature and constitution the very reverse of this, and let us as individual churches give our ministers full confidence and as full salaries as we can and look forward to the time when our wealthy men and wealthy churches shall not only pay their own pastors' salaries but will recognise it as a matter of conscience, that there shall be some community of goods in this matter, some fund for supplimenting small livings, so that no Baptist minister's salary shall be less than £150 or £200 a year. I am convinced that when we get at this position there shall spontaneously arise such an extension of our denomination, such a revival of true religion as has seldom been witnessed. The times are ripe for us. Let us arise! If this call is not listened to, and the call is not mine, but comes from the spirit of the age, if we are content to continue under the domination of the past it needs no gift of prophecy to tell that we as a denomination shall pass away "unwept, unhonoured, and unsung." But if we awake to a sense of our true position, and sound abroad the clarion note of freedom, we shall assert a reason for our existence, we shall supply the great want of this age and all time, a manifestation in church life of the grand idea of Christian brotherhood.

Mr. R. ANDERSON deprecated the attention of the meeting being called away from the proper subject. Mr. Coats spoke of waiting on the spirit of the age; we are waiting on the spirit of God. He had

no confidence in making progress along the lines indicated. Why make so much of freedom? What freedom do we want? We expect every Christian man to be able to give a reason for the hope that is in him; our churches should be composed of such, and so be different from the promiscuous gatherings we see around us. As to our ministers we should know what they are going to preach. As Christian brethren we should try the spirits whether they be of God, for many false spirits are gone out into the world. We ought also to attach due importance to the ordinance of baptism, as setting forth the fact of believers having passed from death unto life. But regarding the subject in hand he would suggest that the outcome of this Conference might be the appointment of a committee that should watch for suitable places where we might bestow our religious efforts. By such means the Union might initiate a new cause each year in some centre of population. In Dundee, for instance, another church might be easily started. Wherever there is a thriving church and plenty of Christian workers this subject of church extension should be considered, for it is by this means that any real advance is to be made. He hoped the existing disunion would be allowed to drop down stream, and that a committee for church extension would be appointed.

Rev. J. G. GIBSON understood by the word church, a Baptist church; and by church extension, a multiplication of such churches. Examining the present membership of our city churches he did not think that they were in a position to divide their strength in any attempt to form new churches. Edinburgh, with a population of 228,500, had 4 Baptist churches with a total membership of 784: would it be safe to make these 4 churches into 8? In Glasgow there is a church of 206 members which receives help from the Union. There are besides 1099 Baptists there. May it not be thought that if the Glasgow brethren had this matter at heart they would give that church sufficient assistance to prevent it from applying to the Union? Application to the Union should be the last resort. Such a state of things in our city churches goes to show that while there is abundant room for extension, so far as the population is concerned, our churches can spare neither the workers nor the money to start new causes. Our churches are not full, the city churches are making no great increase to their membership, and for the most part the pastors are not overpaid. If this be so may it not be said that the churches have enough to do to support themselves?

Rev. F. H. ROBARTS, referring to a remark of Mr. Gibson, said we want more babies, more spiritual children. We don't want to extend churches for denominational purposes. We are Christians first and then Baptists. The Acts of the Apostles should be our guide in this matter. There we find preaching and then practising what we preach by leading beautiful Christian lives. If all of us who believe we are in possession of the true doctrine of Jesus Christ try to adorn that doctrine and manifest the beauty of holiness there will then be many gathered in, and without any great theorising or much committee work there will be a natural church extension. He was disposed to contend

as far as possible for the natural method rather than the artificial method. He was a very low churchman. He cared little for organisation but a great deal for life. No doubt something could be done by wise united action, as in the London Baptist Association, and if we were as strong as they are we might follow their example. But we are strong enough to do what Mr. Tulloch referred to as "hiving off." Where there is a strong and vigorous church it will be the natural thing to do, just as it is with families. With regard to Mr. Coat's paper there was a great deal that was very noble in it. He heartily thanked him for such a contribution to the discussion, and thought that all might profit by it.

Rev. A. WYLIE said he sympathised with the subject of this discussion. We all agree that our denomination needs extension. He did not think with Mr. Gibson that we have enough Baptist churches, but what we need is a deeper spiritual life. Were our churches more thoroughly Christian we would make more rapid progress; and if we combined a spirit of freedom at the same time we would make a profound impression in this kingdom of Scotland. It wants men who take the word of God and look it straight in the face and interpret it by the Spirit of God alone. That is what we do. We reverence the divine word, we believe in the holy Spirit, and we hold that we can ascertain for ourselves, under the guidance of the Spirit, what that word contains. If this free reverent spirit were recognised as the spirit of the Baptists we would make a fine impression in the community. At the same time we must believe in the free Spirit of God leading us in every age up to a better understanding of the truth, and a better application of it. We don't want new theology, but the Bible brought out in all its living grandeur, and this can only be by looking into the face of the Bible and relying on the spirit of God alone. This attitude would draw men around us as Baptists.

Mr. J. M'CALLUM thought there was some misunderstanding with reference to Mr. Coats' paper. He liked it because it is on Baptist lines. It advocates what Christ wishes us to adopt. An organised denomination is very much like a business, you must adapt it to the spirit and needs of the age. The Congregationalists and Baptists have lost a golden opportunity for making a future for themselves as creedless churches. Mr. Coats' paper advocates not only freedom of belief but also freedom to teach what we believe, as against that spirit of bickering among members and of boycoting our ministers. Reference had been made to Ayr. He knew something of the church that once existed there. The members met only for fellowship; they had no pastor, and did no mission work; they had frequent bickerings among themselves, and have ceased to exist for 20 years. We must take our stand on the ground of liberty and toleration; it is the only way in which Christ wishes His truth to be taught—the only way in which we can adapt ourselves to the spirit of the age according to the mind of Christ.

Rev. W. GRANT wondered whether any Presbyterian brethren were present; if so, they would probably be asking, "where is your creed or confession?" We have no such thing. But have we not a Bible?

And are we not at liberty? Are we fettered from thinking or uttering our thoughts of divine truth? He never had a member or deacon who challenged his liberty. They all claimed liberty to speak the whole counsel of God. But when he heard of the Bible being interpreted according to the spirit of the age, he thought their liberty was running into license. He did not acquiesce in Mr. Coats' paper. He did not wish the Protestant Church to be a pantheon where Christ had a place among the unknown gods. If our churches are to be lights and centres of influence, we must present not only Christian character but that which lies at the very basis of it—correct and scriptural views of the Word of God. We have not been sufficiently aggressive. In all our large towns we have hundreds who hold Baptist views, but who identify themselves with Presbyterian churches. Can we not do something to put a backbone of principle in these Baptist friends? If the principles we hold are not those of eternal truth, away with them; but if they are let us hold them fast and be faithful to them.

Rev. ALEXANDER BISSET said we do not need to hide our Baptist principles, or be ashamed of them. Baptists have no idea how much their principles are acknowledged in Presbyterian churches. With reference to the question of liberty, the pew has its rights as well as the pulpit. There must be some limit drawn. Our people will be earnest, godly, and truth-loving, and our Church will grow in proportion as she holds evangelical truth fresh, living, and lively. There is a great deal of life in the Baptist Church. There is a great deal of downright religion which is not so operative as in the Methodist and Free Churches. He would like to see the lay brethren enter the field. In some districts 10 or 12 might be kept together as the centre of a little community, and our deacons might be authorised to break bread among them from time to time. In this way they might be preserved to the church. He did not fear so much for them, but what about the children? They will be petted a good deal, very likely sprinkled, and lost to the denomination. He concluded by urging the Union to form new centres and encourage evangelistic deputations.

Dr. FLETT said that Mr. Coats had directed our attention to a phase of the question which it behoved us to look to. Our object here is not theological debate. It would do good to a large city to have more churches, if only to accommodate Baptists living at such a distance from existing churches that practically they cannot be of much use to those churches. Reference has been made to a committee, and that would be good. Extension will go on, committee or no committee, just as in the past. In so far as his special committee was concerned they saw their way to go on in this matter, and he would be very glad if they could go on in union; but whether or no he did not doubt but that extension in the sense of multiplication of churches would proceed. He did not think this would injure existing churches, but the contrary. Let the Union apply itself to this matter of church extension, whether in one or two wings; he would be very glad to aid it.

Rev. J. T. HAGEN suggested that the secretary should be asked to prepare a list of places where no Baptist church existed and the number of the population in each. This would guide the committee in any effort they might contemplate. He would also suggest that competent brethren should visit such places and lecture on Baptist principles, whether there be Baptist churches there or not.

Mr. COATS, in closing the discussion, said he had been charged with leading the conference away from the subject. At the outset, however, he had asked the question which he thought ought to be discussed, and his paper was an answer to the question to the best of his ability. Mr. Grant had inferred from his remarks that our churches should be a refuge for all sorts of people. His words were "that our churches be open to all those who sincerely desire to follow Christ." He would ask Mr. Grant and Mr. Anderson if they professed to do more than this? The conference then closed with praise and the benediction.

THE DINNER.

At five o'clock the pastors and delegates, with a few friends, including ladies, assembled in St. Margaret's Hall, where 130 sat down to dinner. The chair was taken by W. Mathewson, Esq., who called upon Rev. Dr. Flett to offer grace. Dinner was then served, the tables being tastefully decorated for the occasion. At the close the chairman intimated the presence of Provost Donald among them, and invited him to say a few words. The Provost accordingly expressed his pleasure in seeing so many Baptists in Dunfermline, welcomed them to the place, and hoped that their visit would do them all good by reminding them of higher interests than those of business and trade. The chairman afterwards proposed the Queen, and asked the company to drink to her health in cold water, which was cordially done. He also took occasion to say how pleased he felt that so many had responded to their invitation, and hoped their meetings would be profitable and memorable. In connection with the subject discussed that afternoon he thought that they in Dunfermline had given a good example of church extension in the advance that had been made in connection with their new and commodious buildings. A wonderful spirit of liberality had been evoked in the church, and every branch of its operations had received a new impetus. The work among the young was especially flourishing, both in the Sunday School and Bible Class; and he would urge all pastors and office-bearers to give increasing attention to this branch of church work if they wished for enlargement in the future. Councillor Walcot, Edinburgh, on being called upon, said he had listened with extreme pleasure to the remarks of the chairman on

the subject of work among the young. His own experience corroborated the testimony that had been given as to the importance of that work, the need for diligence in it, and the abundant reward which it conferred. He rose, however, for the purpose of expressing on behalf of the friends present their cordial thanks to Mr. Mathewson for the handsome manner in which he had entertained them on the present occasion. Nothing had been omitted on his part and on the part of the Church that could contribute to their comfort and happiness during their visit, and he desired on behalf of the brethren to express their hearty thanks to him and to the church. Rev. W. Tulloch also proposed a vote of thanks to the local committee, and especially to Mr. Ireland, on whom the burden of the work had fallen. Mr. Ireland, in acknowledging the compliment, said he was pleased to think that the objects they had in view in inviting the brethren to visit them had been so far completely realised, and he did not doubt but that the occasion would be a means of quickening their church life in time to come. The chairman, in closing the proceedings, alluded to the presence of Rev. T. J. Comber, of the Congo Mission, who had come expressly from London to be with them. The friends would have an opportunity of hearing Mr. Comber at the evening meeting. The benediction was then pronounced.

Foreign Missions.

The closing meeting of the Session was held in the chapel which was quite filled. The president occupied the chair. Devotional exercises were engaged in, prayer being offered by Rev. J. W. Campbell, Arbroath. The chairman introduced,

Rev. T. J. Comber, who said Africa should be dear to all our hearts, especially to the hearts of Scotchmen. Her greatest explorers and best missionaries have come from Scotland. In that land Livingstone wandered up and down consecrated to duty; there, too, Moffat spent his strength; and over its bare burning sands that grand heroic Christian soldier Gordon sped, and on its soil laid down his life. We, on the Congo, have to recognise our obligation to Scotland for many good men sent out to help us. Those from Scotland will number about 30 per cent. of our whole strength on that river. Cameron, Cruickshank, M'Millan, Cowe, Hay, are among those who have gone out or are on their way. In speaking of the Congo, let me refer at the outset to the political conditions under which we are working. For the last six years there has been at work an Association, called the International African Association, under the leadership of that indomitable explorer Mr. Stanley. With this Association we have been closely and intimately connected; we have carried on our work in harmony and received many benefits from them and their work. The Association has now become a State

vast in its proportions, being 1,300,000 square miles in extent. We in the future shall have our work carried on in this State, at the head of which is Leopold II. of Belgium. For a long time missions have been confined to the coast, because of the difficulty of penetrating into the interior. Our brethren from the Cameroons have been trying for many years, but the natives always opposed their going. Why go into the interior? it may be asked. Chiefly because we understand that the people of the interior are finer as a race and more likely to give us good results than the people on the coast. On the coast there are many strong influences against our work which we have not in the interior, and one of the strongest is spirituous liquors. And then the interior has been thought to be healthier generally. If we get away from the river-deltas and the mangrove swamps we shall find it much healthier. Perhaps you think we have been mistaken. But you must not put down all our losses to the climate. We have had a great deal of toilful work in which we have been very much exposed, and the exposure has brought about these results in most cases. It is owing to the physical and mental strain rather than the climate that our losses have been so heavy. Let me say a few words about the people. What are they like? I am always asked. Are they worth the attention given them? You must understand that the African races are split up into families, the largest of which is the Bantu family, stretching from 4 degrees north of the Equator right down to the Cape, and occupying nearly half the Continent. These Bantus are not such a wretched set of people as is generally supposed, nor so ugly. As to their intelligence, our Congo boys only take two or three days to learn the alphabet. I have known boys master it in a single day. One boy, who had learned simple addition, and whose slate I had filled with figures, returned the sums correct after three days. They are not fools, by any means, nor deficient in mental capacity. Were you to see their houses, their work in iron and brass, their symmetrical pottery, their basket work, you would see that they are not deficient in mechanical genius. Natives of Africa come over to your universities and take their diplomas and degrees, competing for honours with yourselves. This is surely a sufficient guarantee of intelligence. As to the religion of the people on the Congo, I have travelled 800 miles up the river, and 100 up one of its affluents, and I have found nothing that I could term religion in any part visited. The people are without a religion. They have no worship. They have a very poor idea of God. They have no idols, but they have fetishes or charms which they keep in their houses, or carry on their waist, or hang round their shoulder. Their word for God expresses one whom they think lives in Heaven, and who is their Creator. They think that He must be great, but as to His goodness, holiness, love—they have no idea of this. And so it is the "unknown God" whom they worship *not* whom we have to declare unto them. You have read our letters and seen our difficulties with the people, with the carriers, with the language, with fevers and sicknesses, with the natural obstacles of the country. The Congo mission is especially an interior mission, and the origin of it

you know. Mr. Robert Arthington, of Leeds, originated it. Some one asked him one day what he was going to do with all his money? and the idea struck him that he had not been faithful with what God had given him. In thinking how he could best use his wealth, he decided that he would give it to Africa. He parcelled out the Continent and apportioned one part to one Society and another part to another. He encouraged the Societies to undertake the work by offering large donations. He said to our Society, "Will you take the Congo?" The committee accepted the offer, and in due course our brethren found their way to San Salvador. Their main object was to reach Stanley Pool, 300 miles up the river, and above the falls. After several ineffectual attempts it was reached at length by the north bank of the river. Our work was to form a chain of stations along the course of the river up to Stanley Pool, then if we succeeded we were to have a steamer sent out to us to take us up the 1000 miles of free water-way above the Pool. Reinforcements arrived from home, and these stations were formed. This involved much work, over which many lives were laid down, but it has been successfully accomplished. Then came the stage of getting up our steamer sent out from London, and carried without mishap on the heads of our native carriers to the number of 800 or 900. Let me tell you the story of the reconstruction of the "Peace" in the heart of Africa by Grenfell. He had been a clerk in a wholsale house in Birmingham, and of course knew nothing of ship-building or engineering. The committee deemed it wise to send out two mechanics to assist him, but these died on the way. Doke, too, who had specially fitted himself for the work, died soon after landing. Instead of waiting for skilled assistance, Grenfell determined to put the steamer together himself. When his preparations were made he called together his boys and taught them to rivet, putting the pieces together one by one, till by and by the hull was finished. Then the machinery was brought, engines, boilers, propellers, awnings; these were all properly fitted and fixed, so that in four months' time the "Peace" was successfully launched on the upper Congo, and made a successful trip round the Pool. God gave the people a spirit of enterprise; and surely the way in which these boys and men have learned to be engineers shows that they have a good amount of intelligence. What has been our Christian work among this people? We have had many difficulties because we have not known their language. And it is not so easy without grammar, or dictionary, or interpreter, to pick up a new language. We may get to speak in a way in which the people may understand us, but to speak so as to convey ideas of religious truth has been very difficult until the last year or two. We have been studying it for the last five or six years, and now we know enough to be able to speak with fair fluency and accuracy. A dictionary and grammar of the language is being put through the press by Mr. Bentley. At San Salvador we have had good Christian work going on for four or five years. We told the king at first what we had come to do, who had sent us, and what our aims were. His first ideas were that Queen Victoria had heard of him and sent us to speak to him. These men have strange

ideas of our country and high ideas of themselves. When I was telling a chief in the interior about Queen Victoria, he asked me if I knew whether she had an unmarried daughter who would come out to him? The king of Congo was very much surprised to hear that probably the Queen had never heard of us. We told him that we were teachers from God. He replied, "we have had teachers from God here before." Who were they? Portuguese priests. They had been coming about every three or four years to visit the capital. Their main work was to go throughout the houses and find out the babies that had arrived since their last visit and sprinkle them. They gave to each a baptismal name and returned to Loanda, and spoke of the number of Christians brought into the fold during their visit to the Congo! However, we have had some hopeful Christian work, especially among the young. The first fruits of our mission have been gathered among the boys. They are bright and hopeful, and when away from the evil influences of their home-life and under our influence, they are easily inclined towards good. They seem to have a natural inclination to follow out what they feel to be right. As we go into the interior we find it more difficult to get them to understand what going to school means. We call on a chief and say, "we want you to send your boys to school; we will feed them, clothe them, teach them; their mothers may come and see them; and they shall not go away without a little present." "Very well," he will reply, "how much a month will you pay them?" We have been two years at Stanley Pool trying to get the people to send their boys to school, and only within the last few months have we succeeded. Ascending the river the people get more wild and savage. There is some peril in going about among them. They sometimes come aboard and almost take possession of the steamer. Every man carries a spear, bows and arrows, or a knife, and they are always ready to fight. They are also very numerous. Sometimes at one beach we would find 50 or 100 canoes, holding each from 5 to 50 men. In some towns we have seen there are 5000 people. They are numerous and rough, yet hitherto we have been preserved from harm. And now Grenfell is away on a long voyage that will occupy three or four months, in which he expects to reach Stanley Falls. We want large reinforcements in this work. The great argument is this: we have expended much money, a great deal of labour, given many lives in the work so far as it has gone. How far has it gone? We have reached Stanley Pool, made our chain of stations, and have our steamer lying on the upper river. But we have this great waterway lying before us unoccupied. We have scarcely sufficient to put two men in each station, nor can we do with one man in each; and we want to occupy this great upper river. The Upper Congo is much more populous than the Lower. This expedition under Stanley has gone as far up as Stanley Falls, and has planted its stations on the road. It has a large number of Europeans there. Soon we shall have commercial men right away up to these Falls. Shall the Church lag behind in this enterprise? We would be unworthy of the Lord whom we serve, unworthy of the memory of Livingstone,

and other great missionaries to Africa were we to dream of holding back. We should be in the van pressing on into the interior with the Gospel of Christ. The churches should have entered on this work long ago, but it has been left by our fathers to us. Let us throw ourselves heartily into it, doing it as for our Lord and Master, and remembering that as we have ourselves been redeemed by His precious blood, we owe it to these distant tribes to carry the Gospel of the Redeemer to them that they may be brought out of darkness into His marvellous light.

After praise,

Dr. LANDELS, Edinburgh, addressed the meeting and called attention at the outset to the work in Italy, which was yielding splendid results. He had seen and heard a number of evangelists, about 20, whom he would pit against any similar number of ministers in Scotland, and these had been produced, not at the expense of some £100 as with us, but without costing the churches anything. Hundreds of Christians were gathering together weekly to observe the Lord's Supper and to study the word of God in a manner that Scotch Baptists would approve of. On a week evening they meet for biblical study, and these meetings are the best attended of all the meetings held in connection with the mission in Italy. But he wished to address them on the subject of missionary enterprise generally. Its object was the grandest that could occupy the thoughts of men. Its very conception was sublime. The work to which God had consecrated us was nothing less than the bringing back of a revolted world to His feet. There can be no cessation permitted so long as there is a single child of man unsaved. God desires it with a desire strong as the infinitude of His own nature. It has occupied His mind throughout the ages, and is the mainspring of redemption. The infinite heart laments the doom of incorrigible offenders and rejoices when sinners are reconciled. Is there a Christian heart that can fail to be moved by the thought tbat God summons us who were rebels to bring to His feet a rebellious world? Does not that manifest a condescension on His part and confer an honour upon us sufficient to stir our souls to their inmost depths, and make us bring to this work every energy we possess that we may gratify the heart of the Lord and bring glory to His name? What are our marching orders? "Go ye into all the world and preach the Gospel to every creature." With these orders we are not at liberty to discuss whether we shall enter a field when that field is open to us. If we begin to act from prudential motives we can easily confine our labours to a very small sphere. But if our souls are lit up with a heaven-kindled fire, if we feel the constraining influence of the love of Christ our hearts will expand to embrace the distant and the near, and without respect of persons we shall do good to all as we have opportunity. Nor will the cost of missions, whether in men or money, act as a deterrent on any man whose heart is moved by the love of Christ. For love cares little about economics. Comparatively hard and unproductive toil is all the more attractive to the ardent soul because of the opportunity it affords of lavishing itself in honouring its Lord. "To what purpose

is this waste?" the traitor asked. It was covetousness that made the calculation; it was love that practised the extravagance. And the manner in which Christ has spoken of it has raised that deed of love above our criticism and embalmed it as a perpetual memorial of how the grace of God can move the heart of man. Under the same impulse of love young men and men of education are turning their backs upon the brightest worldly prospects and going into the vast Empire of China to preach the unsearchable riches of Christ. We want the churches to imbibe this spirit; and they must do it. The tide of Christian enthusiasm will swallow up our paltry contributions. The half-guinea will disappear, except as the contribution of the poor, and the rich will give of their abundance. We have the means if only the members of our churches will show that they prize this work, on which the Lord's heart is set, more than they prize their beer or their tobacco. Are we giving only what we can spare to missions, and not what we could easily deny ourselves of with a little effort? Abstainers as a whole are not more liberal givers than non-abstainers, though they ought to be. Let us each do our duty and we shall be able to supply the whole mission-field with the needed men and not suffer from it at all. The measure of our giving is not according to our means but according to the spirit of our liberality. "The liberal soul shall be made fat, and he that watereth shall be watered also himself."

After praise the President introduced,

PETER CAMPBELL, Esq., Perth, who said it had been his privilege during 1883-84 to visit many parts of Eastern Europe, Asia, New Zealand, Australia, &c. He was furnished with a circular letter of introduction to our missionaries abroad and took the opportunity of visiting many Christian missionaries besides, from all of whom he received a hearty welcome. He wished to say a few words about Japan. This people seemed to be waking up as from a long dream, not from barbarism but from a high state of civilisation. It is a country much like our own, with its green fields and lofty mountains and rushing streams. He felt like coming home there, though there are many things very unlike Scotland. Everything seems in miniature. The men and women are small, the houses are small, their rice-fields are small. Trees may be seen many years old and only three feet high. Their gardens, measuring 12 feet square, present a complete landscape, with rivers, bridges, fields, and forests. In many things they do the reverse of us. Instead of a joiner pushing his saw he draws it; he puts his screws in and turns them the wrong way. When a Japanese reads a book he begins at the last page. He puts on white for mourning. If he meets a friend he shakes his own hands and bows. Does it rain? He takes his clothes off, ties them up into a bundle, puts up his umbrella and walks away. You enter one of their houses, a mere toy-house, put off your shoes and walk in; there is no decoration on the walls, no furniture in the rooms; if you sit down you must squat on the floor. Dinner is spread on the floor and each guest furnished with a pair of chop-sticks for knife and fork. When a servant brings in food she bows repeatedly. They eat no

bread or butcher meat, no butter or cheese, and they drink no milk; but they eat rice, vegetables, fruit, fish, and they drink tea, and thrive on it. They are kind to their animals. They shoe horses with straw, and the cattle, and themselves, except the women who wear clogs. Their temples occupy beautiful situations, are built of wood and beautifully carved. Shintuism and Buddhism are the prevailing religions. But the Japanese are throwing off their superstition; they are sending their young men to our Universities in Germany, France, England, and America. Not long ago the government disestablished their national religion; and they have promised that in 1890 they shall have a representative form of government, and they are seeking to prepare the people for that advanced condition. Already 83 per cent. of the adult male population can read. Better still, the demand for the word of God is such that the National Bible Society of Scotland is unable to meet it. Mr. Thomson, the representative of that Society, said to him, "We have colporteurs all over Japan who write urging me to send portions of the Scripture. I dare not tell them I cannot do it for lack of funds, but we hope to get them." Last year he went £300 beyond his means. At Tokio there is a church of 30 members; our missionary, Mr. White, employs two colporteurs, and has revised the New Testament and the Pilgrim's Progress. What they need is to have the word of life liberally supplied; they are athirst for it at present. Are we to take advantage of this opportunity? The translation of the Bible is the special work given to our denomination. Nothing warmed his heart more than to see the Bible announced in an exhibition in Calcutta in 160 languages, and people in tens and twenties taking away copies, every man in his own tongue. In Japan there is only one language, and a people ready to hear. We ask you to respond to this cry from the land of the rising sun, and to do it now.

A collection on behalf of the funds of the Society was made during the evening and realised £15 2*s.*

In bringing the meeting to a close, the president took occasion to recognise the kindness they had received in Dunfermline, the generosity of their hosts, and the thoughtful arrangements of the local committee, all of which had contributed to make the Session successful and memorable.

Mr. D. IRELAND responded on behalf of the local committee.

Rev. J. T. HAGEN proposed a vote of thanks to the president.

The Session then closed with praise and the benediction.

Intelligence.

KILMARNOCK.—*Anniversary Services* were held in the church, Fowlds Street, on Sabbath 5th April, The Rev. R. M'Nair, M.A., M.D., Greenock, president of the Baptist Union of Scotland, preached in the forenoon and the evening, and the Rev. William Donald, pastor of the church, in the afternoon.—On Monday night a tea soiree was held in the chapel, attended by about 250. The Rev. Mr. Donald presided, and was supported by Mr. John Warnock, Trabboch; Mr. William Muir, Kilmar-

nock; Rev. F. H. Robarts, Hillhead, Glasgow; Mr. William Maitland, merchant, Glasgow; and the Rev. John Campbell, Old Cumnock. After tea, the secretary, Mr. Muir, read the annual report, from which we make a few extracts:—

"We date the beginning of our church year from the first Lord's day of April, 1884, upon which day the Rev. William Donald entered upon the duties of the pastorate, to which he had been called unanimously by the few who then com posed our membership. The union was effected under circumstances that, humanly speaking, did not promise great things, but it was entered into with the earnest prayer and the strong expectation that it would be followed with the divine blessing. In this expectation we have not been disappointed. God has been in our midst working graciously, and He has made us to rejoice in the light of his countenance. We as a people have found Mr. Donald to be a faithful pastor, wisely dividing the the word of truth that the flock of God might be fed. We have found him to be also a true Evangelist, unceasing and unsparing of himself in preaching the glorious gospel of the grace of God. Under his ministry the saints have been strengthened, while not a few of them that were without have been led into the faith and obedience of Jesus Christ the Lord. The number of names upon the roll at the beginning of the year was 26. Since then there have been added to the church no fewer than 35; 20 of these were baptised by Mr. Donald upon a profession of their faith; 3 were old members of the church who had left the communion and desired to be readmitted; 8 were baptised believers from other communions; and 4 were transferred from Baptist Churches in other towns. Eight names have, during the year, been taken off the roll. The nett increase to the membership is thus 28; and the total number of names now upon the roll 54.

The Rev. Mr. Robarts, after complimenting the church on the progress made during the past year, gave an address on the words, "Ye are the salt of the earth." The chairman, in the course of a short address, said he thanked God that he had not been disappointed in his expectations since coming to Kilmarnock, but he would also say that he was not satisfied, for he looked for greater and better things yet. He was thankful also for the fine spirit that had prevailed among the members of the church, and also for the kindly way in which the people of Kilmarnock had received him when he went out to preach Jesus. They had always been as attentive to him at the Cross or at "Mack's Corner" as if they had been in the church. These things led him to look forward to the future with courage, for he knew there was a little band in the Baptist Church who were prepared to do something for God, and something to make the town a better town than it was, by preaching Jesus. The other speakers were Mr. Maitland, Mr. Warnock, and the Rev. Mr. Campbell. In the course of the evening a choir, under the leadership of Mr. Hair, sang a number of sacred pieces of music in the most efficient manner, Miss Dick accompanying on the harmonium.

WE reget to record the death of Rev. Donald M'Millan, at Underhill, on the Congo. Mr. M'Millan only left Glasgow for the mission-field last November.

ARBROATH.—On Sunday, March 29th, the church here celebrated the 3rd anniversary of Rev. J. W. Campbell's ordination. As the chapel had been much injured by a fire occuring in the premises beneath during the previous week, services were held in the picture gallery of the new public buildings. They were conducted in the morning by Rev. Henry Angus, Erskine Church, and in the afternoon and evening by Rev. Geo. Yuille, Stirling.—The annual congregational soiree was held in the same place on the following evening—the pastor in the chair. After tea, the chairman said he wished at the outset to recognise the kindly spirit which prompted so many from other churches to favour them with their presence from time to time. Referring to the work in the church, he said that since his advent to Arbroath three years ago, he had not indeed seen signs and wonders performed, but there had been a quiet and steady advance in every department of Christian enterprise. During that period 39 had been baptised, most of these being a clear gain to the denomination—13 came from the Established Church, 12 from other denominations,

and the remainder from among themselves. During the past year 13 had been added, some of whom had already evidenced ability, energy, and spirituality of a very high order. The work in which the church engaged was very various. Besides the ordinary Sabbath services and Sunday School, many of them were Mission School teachers or tract distributors. The Sabbath evening prayer-meeting and cottage meeting, which had been started last autumn, had proved very encouraging, and they proposed holding open air services during summer in place of these. But he must give the palm of prosperity to the Young Men's Mutual Improvement Society. In its welfare their own young men had been deeply interested, and those from other denominations have been almost as much so. If spared to another winter they expected the attendance at the weekly meeting to increase from 20 to 40. He was also glad to state that the prayer-meeting retained its reputation for attendance, life, and vigour, the average attendance being from 30 to 40. The pastor had of course to supervise these various institutions, besides responding to outside demands which had been specially numerous, particularly in connection with temperance work, from all which it would appear that no faithful pastor of the Arbroath Baptist Church need ever rust out. In conclusion, he said their church-life had had its dark side also, to which he would not refer further than to say that though they had had repulses, impediments, and defeats they were determined neither to be repulsed, impeded, nor defeated. Addresses were afterwards delivered by Rev. A. W. Oakley, Broughty Ferry, on "The responsibilities of church members," by Rev. Geo. Yuille on "The reality of Christ's presence in the Church," by Mr. Briggs, President of the Gospel Temperance Union, on "Lessons from the spring," and by Mr. Robert Melvin, President of the Y. M. C. A., on "Work among the young men." During the evening a choir rendered several anthems in a very pleasing manner, while Mrs. Campbell, the Misses Duncan, and Messrs. Gall and Strachan, sang several solos, which were much appreciated. The usual votes of thanks and the benediction brought the meeting to a close.

CAMBUSLANG.—Rev. J. Johnston has resigned the pastorate of the church here.

EDINBURGH.—DUNCAN STREET.—Anniversary Services were preached here on Lord's day, 12th April by Rev. Alex. Bisset, Kirkcaldy.—The annual congregational soiree was held on the following evening in the spacious schoolroom, which was beautifully decorated with plants and flowers. The tables were fully occupied by a numerous company, and the pastor, Rev. J. M'Lellan, presided. After tea the Chairman in his opening remarks referred to the unsettled state of things in the East, the outcome of which, he said, no one could foresee. There was also a spirit of change abroad among those to whom the name of Christ was familiar, and the scientific spirit had produced its result, even upon the minds of students of the Bible. They were asked to produce evidence that would stand all sorts of tests, for those scientists said they would have no mere speculations. The very thing wanted was that men should make a candid examination of the claims of Christianity, and casting aside all theological speculations, study the New Testament, and he believed the result would be that Christianity would be placed on a much higher platform than it ever occupied in the past. We were in a state of transition but not from light to darkness; rather from comparative darkness to greater light. The Christianity of the future, he thought, would be the Christianity of the Apostles, the Christianity of the very beginning. Councillor Walcot spoke of the value of woman's help in church work. The Rev. John Wemyss, of Hope Park Congregational Church, said that no doubt atheism and agnosticism existed to some extent in the scientific world, but it was astonishing how great a noise a little knot of people could make. He held that simple faith was not incompatible with the highest culture. Mr. A. Bowie gave some interesting observations on the characteristics of the coney, specially addressed to the young, describing it as a gregarious animal, small and timid, and somewhat resembling the guinea-pig, and illustrating it by an enlarged drawing. Councillor Ritchie followed with an address, in which he urged union and mutual help in church work. The meeting was also addressed by Robert Wilson, Esq., who read interesting extracts from the letters of a poor boy who had lately emigrated from Edinburgh to Canada. The proceedings, which had been varied with

musical selections by the choir, assisted by several friends, under the leadership of Mr. Denholm, terminated with votes of thanks to the chairman and speakers, and to the choir; and on separating all seemed agreed that a very enjoyable and profitable evening had been spent.

GLASGOW—Acting under medical advice, Rev. Alex. Grant has resigned the pastorate of John Street Church, as well as the Convenership of the Educational Committee. The interim convener will be Mr. Archibald Rae, 26 Granville Street, Charing Cross.

IRVINE.—Mr. William Stevenson, a Student of the Union, has received a unaminous call to the Church in this place.

LEITH.—Rev. J. P. Clark, M.A., has accepted a unaminous call to the church at Streatham, London.

PAISLEY. — VICTORIA PLACE.—On Tuesday, 24th March, the Band of Hope (consisting of about 60 children attending the Sabbath Schools), assisted by the members of the church choir, gave a public rehearsal of a Bible Story with song entitled "Moses," which they have been studying during the winter months on each alternate meeting night, the other evening being devoted to the usual purpose of the Band of Hope. The pastor, Rev. John Crouch, occupied the chair, and gave the connective readings. Mr. W. Coats, *Tertius*, conducted to the satisfaction of everyone, while the children performed their part equally well, and the large congregation dispersed higly pleased. A good collection was taken.—On the following Tuesday, a social meeting of the Band of Hope was held with the proceeds of the collection. The pastor took the chair at 7.30 p.m., and tea was then supplied to the company, numbering about 80. After tea, speeches were delivered by the chairman, Messrs T. F. Reid, president, Coats, and Lang, which were well listened to, while a number of the children enlivened the proceedings with songs or readings. The company dispersed, after receiving a service of fruit, evidently satisfied with their evening's enjoyment.

ST. ANDREWS.—The church here held a very successful soiree on March 17th. The Rev. J. George Gibson, pastor of the church, presided. Addresses were delivered by Provest Paterson, L.L.D., one of the deacons of the church, Rev. J. Kidd, B.D. (Presbyterian), and the Rev. J. Troup, M.A. (Independant), appropriate pieces of music, chiefly hymns from the Supplement of "Psalms and Hymns," were rendered by the choir, under the leadership of Mr. Gourley, the organ being played by Mr. F. M. Spankie, a student in the University. It is now more than three years since Mr. Gibson began his pastoral work here, which has been carried on with marked success. During the winter months several of the Baptist students take part in conducting the services on the Lord's Day, and the church in the evenings has been quite filled with an attentive congregation. To many Baptists it is an interesting church from the fact that Dr. Culross was baptised in it while a student at the university, and Mr. J. Mackie, a missionary, who was killed in India during the mutiny. Others who are now in the ministery, but not so well known, were here baptised and united to the denomination.

WESTRAY, ORKNEY.—Rev. Dr. Flett, of Paisley, lectured in the chapel here on March 30th and 31st, and April 1st. Egypt, Palestine, and Italy were the subjects of the lectures, and a very interesting account was given of each of these countries. On each evening about a hundred lime-light views, illustrative of the subject of the lecture, were exhibited. The entire proceeds were given to aid in the completion of repairs on the chapel. Dr. Flett gave lectures also in Sanday and Kirkwall during his visit to the north.

NOTICES TO CORRESPONDENTS.

News from the Churches for the Magazine must be in the hands of the Editor not later than the 20th of each Month.

Communications referring to articles for the Magazine to be sent to the Editor, Rev. G. YUILLE, Stirling; those referring to advertisements and the supply of copies of the Magazine, to the Publisher.

Printed and Published by ROBERT SYMON, 8 St. James Square, Edinburgh, on the 1st day of May 1885.

CHURCH NOTICES.

Church.	Minister.	Hours of Service.	
		Sabbath.	Week-day.
Broughty Ferry—St. Vincent St.,	Arthur W. Oakley.....	11.15 and 6.30	Wed. .30
Dumbarton Dennyston Hall, William Street,.....	John M'Lean,.....	11.15 and 6.30	Wed. 7.30
Dumfries—Tabernacle, Newall Ter,	William Muir	11 and 6	Tues. 8
Edinburgh—Dublin Street,.....	William Landels, D.D., ..	11 and 6.30	Thurs. 8
" Duncan Street, Newington	John M'Lellan,.....	11 and 6.30	Wed. 8
" Marshall Street,.....	Alex. Wylie, M.A., ...	11 and 2.15	Wed. 8
" Rose Street, ...	.....	11 and 6.30	Wed. 8
Falkirk—Melville Street	Walter J. Mathams	11.15 and 2	Thur. 8
Glasgow—Adelaide Pl., Bath St.,	D. P. M'Pherson, B.D.	11 and 2	Wed. 8
" N. Frederick Street, ...	John Urquhart	11 and 2	Wed. 8
" John Knox Street, ...	P. J. Rollo,.....	11 and 2	Wed. 8.15
" Copeland Road, Govan	Jervis Coats, M.A., ...	11 and 6.30	Wed. 8
" Cambridge Street, ...	Robert Howie	11 and 2	Wed. 8
" Sister Street, Bridgeton,	W. Johnston Millar.....	11 and 7	Wed. 8
" Queen's Park, P. Edward St. Vict. Rd.,	T. D. Landels, M.A., ...	11 and 6.30	Wed. 8
" South Side, Corner of Kirk St. and Buchan St., Gorbals,.....	W. H. Elliott, ...	11 and 2	Wed. 8
Greenock—George Square,..	Robert Bennie, M.A.	11 and 6.30.	Wed. 8
Hawick—Baptist Chapel,.	Wm. Seaman,.....	11 and 6	Wed. 8
Helensburgh — Good Templar Hall, East Princes Street.....	G. A. Wilson.....	11 and 2	Wed. 8
Kirkcaldy—Whyte's Causeway,....	Alex. Bisset	11 and 2.15	Wed. 8
Paisley—Storie Street,.....	Oliver Flett, D.D	11 and 2	Wed. 8.15
Pitlochry—Baptist Chapel,.....	Walter Walsh,.....	12 and 6.15	Thurs. 8
Stirling—Murray Place,.....	George Yuille,.....	11 and 2	Wed. 8

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SCOTTISH BAPTIST MAGAZINE.

War.

By Rev. Jervis Coats, M.A.

CHRISTIANITY entered the world with the angels' proclamation, "On earth peace," and Jesus parted from His disciples with the words, "My peace I give unto you." The one sword which was found among His followers, and drawn in His defence, was ordered to be sheathed. When standing before Pilate, He said, "My Kingdom is not of this world; if My Kingdom were of this world then would My servants fight." The great principle on which the Christian religion is based is love, love not simply to friends but to foes. It would seem, therefore, to be an easy matter for the Christian to find out what attitude he should assume towards war. Whether we look to the letter of its law, or the example of its Founder, or the spirit of its teaching, Christianity would appear to set its face resolutely against every appeal to arms. And when we turn to look at the consequences of war our impression appears to be amply confirmed. War, as shown by its effects, is unquestionably an evil, and a direct consequence of sin. Think on the suffering and terror which every war brings in its train; the sacrifice of human life, and the peace and happiness of families; the blow struck at the outward prosperity and the industrial pursuits of a people; the animosity which every conflict rouses between nations; that unchaining of the worst passions which is its natural result; the restless state of excitement and mutual suspicion and heartburning which it leaves behind it for years; the sense of insecurity so restricting to trade and commerce, and so preventative of the free exercise of acts of mutual helpfulness; death in its most agonising forms; the wail of widows and orphans; the overthrow of proud cities; the devastation of fruitful fields; the impoverishing of nations; the outburst of such fierce and unholy feelings as violence, malignity, rage, rapacity, lust,—all these things rising up before the mind from out the past, would seem to leave the Christian no choice but to pronounce the wholesale condemnation on war which such sects as the Quakers and the

Mennonite Baptists have considered to be most in accordance with their views as followers of the Prince of Peace.

And yet when we come to examine the question more closely its solution is not so simple as it seems. True, in the ideal world, which Christianity loves to contemplate as her own, war would be impossible. The Kingdom of God is "righteousness, peace, and joy in the Holy Ghost," and in such a region of thought and feeling war can have no place. The finger of prophecy points hopefully to the time when this Kingdom shall be fully established, and then the nations "shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more." But whilst it is pleasant and inspiring to look forward to such a time as this, Christianity meanwhile has to do not with things as they should be, but with things as they are. It cannot anticipate, it cannot by a moral miracle revolutionise the world. And the Christian is obliged to learn how to conduct himself not in the ideal state, but in "this present world," with all its shortcomings and sins. And so the question becomes a very complicated one. In a world of men whose hearts are united to fear God's name we would know at once how to act; but in a world at discord with itself, a world in which Christianity is mixed with an alien element, with which it is forced daily to come into contact, it is not so easy to decide on the proper course.

When we turn for help to the Scriptures, our great source of light, the first thing that strikes us is the total absence of all disparagement of the military life. We expect this in the Old Testament. We are not, indeed, astonished to find here a distinctly warlike tone, to hear the Lord described as a Man of War, or to see Him giving His people instructions to prosecute even as a sacred duty wars, and these of the most bloody character. We may get over this difficulty by asserting that such scenes represent a state of very imperfect morality; and that were Christ hearing any person instancing these wars as showing that God is not averse to bloodshed, He would turn to them, as he turned to John and James, when they requested that He would bring down fire from heaven on the inhospitable Samaritan village, and cry, "Ye know not what spirit ye are of." It may be so. And yet it is to be remembered that even in modern times the very same spirit which actuated the Jews in these far-off days has in certain circumstances taken possession of Christian men. Dean Stanley gives several instances in point. "In the late Indian Mutiny, at the time when the belief in the Sepoy atrocities (since exploded) prevailed throughout India, it will be in the memory of some that letters were

received from India, from conscientious and religious men, containing phrases to this effect: 'The Book of Joshua is now being read in church . . . It expresses exactly what we are all feeling. I never before understood the force of that part of the Bible. It is the only rule for us to follow.'" * There is no need to express here approval or otherwise of such sentiments; they are referred to in order to show how complicated the question before us is, when in a given situation devout men can find matter for approbation and even imitation in those old exterminating wars. Besides, should one think himself justified in confining these manifestations of a somewhat crude morality to the Old Covenant, he does not get much further when he enters the province of the New Dispensation, since the New Testament never once speaks in a condemnatory tone about war. The soldiers' calling is regarded here as perfectly lawful, as one that can be freely exercised within the pale of Christianity. When soldiers came among other penitents to John the Baptist, he did not say to them that in order to enter the Kingdom of Heaven they must renounce their vocation. It did not enter into his mind that the soldier's life was in any way inconsistent with a profession of faith in the meek and gentle Lamb of God. The Apostle Paul is peculiarly fond of military metaphors, and the frequent references which are made by him and the other Apostles to the armour, weapons, and discipline of soldiers are unaccompanied by any denunciation of the military service. From what we read in the New Testament, further, it is manifest that the soldiers' profession did not interfere in the slightest degree with the religious spirit. It is, indeed, a remarkable fact that soldiers occupy a more than usually prominent and honourable place in the sacred record. They seemed to have shown a peculiar susceptibility to the Gospel. I have only to point to the Centurion at Capernaum, at whose faith even Jesus marvelled, saying, "to them that followed, verily I say unto you I have not found so great faith, no, not in Israel;" to the Centurion at the Cross, who was one of the very few who recognised the divinity of the sacred sufferer crying, "Truly this was the Son of God;" and to the Centurion Cornelius at Cæsarea, concerning whom the high testimony of the sacred historian runs, that even before he had received the fulness of the Spirit, he was "a devout man, and one that feared God with all his house, who gave much alms to the people, and prayed to God alway." It would appear, too, that Paul found soldiers amongst his most open-hearted hearers. "My bonds in Christ," he writes to the Philippians from Rome, "are manifest in all the palace,"

* The Jewish Church, Stanley, Vol. I., p. 215.

i.e., among the soldiers of the Pretorian guard. And coming down to our own day we can easily point to individuals whose lives testify clearly to the fact that their call to arms in no way interfered with the exercise of eminent godliness. Think of our own Hedley Vicars or Sir Henry Havelock, of the latter of whom one of his biographers says:—"He had always been as remarkable for his unassuming earnestness as a Christian as for his gallantry in the field; and he has left behind him a name conspicuous for all that was noble, courageous, and good." Or look at the figure which has occupied of late so prominent a place in the thoughts of all patriotic Britons, and which cannot be regarded by any one, however indifferent, without feelings of the profoundest admiration for his great qualities of head and heart, and of sadness, not unmixed with bitterness, for his untimely end. "Chinese" Gordon is the beau-ideal of a soldier, and he is also one of the best types of a Christian. The one profession in no way interfered with the other. He could speak in one breath of "smashing the Mahdi," and in the next utter sentiments which showed a mind illumined by the purest light, and a soul in which was shed abroad by the Holy Ghost the love of God. And you do not feel as you read his life that there is any glaring inconsistency between these two things. Both are carried up and united in the graces of a noble Christian manhood. There are, in fine, certain of the noblest sentiments of the human heart to which war gives occasion and even incitement, such as courage, patience, fidelity to conviction, obedience, patriotic devotion. And there is one sentiment more particularly which war calls forth, and which is in special harmony with Christian morality. I refer to the spirit of self-sacrifice, which must always manifest itself more or less in the soldiers' calling. The soldier does not act, does not fight for himself. He is the representative of the nation. He suffers, he encounters death for the sake of the body to which he belongs. Think of our brave soldiers in the Soudan, some of them about to face in comparative inactivity the fierce heats of an African summer, others of them lately called on to encounter an enemy inflamed almost to madness by superstitious frenzy. Is there not a kind of halo thrown around these men? They are performing to some degree a mediatorial function. They are there *for us.* They are bearing the burdens which, without their intervention, we would ourselves have been forced to bear. We may have observed, also, an elevating effect produced on nations by war. No person who has read the History of the Dutch Republic can fail to witness to the fact, that the members of that little State came out of the long and fierce conflict which they had with Spain with a more superb and

shining temper, as well as an augmented force. One can vividly remember the influence which the American War had on the religious portion of the Northern section of the Republic. It called out an indignant patriotism, a fervent public spirit, a generous, daring, and heroic sacrifice, which testified in no mean way to the inherent greatness of human nature.

Arguments and facts such as these will convince us, that for the Christian to rush into a wholesale condemnation of war shows a mind unwilling to take a broad and philosophic view of the situation. The question of war, like most questions, has two sides, and in order to reach the truth we must have both before us. At the same time it must become evident to the earnest investigator, that whilst some good things accompany and come out of war, war regarded in itself, looked at absolutely, can never be reckoned anything but evil. It can only be regarded as good as medicine is a good, or as a violent thunderstorm is a good. Medicine is *not good in itself*, but when you are sick it becomes so in relation to the trouble which weighs you down. Were things as they should be war would cease to exist. At the best it can only be looked upon as better than something worse, as the least of two great evils. Regard it in this light, and we will discover certain principles which may be safely taken for our guidance. For one thing, then, *War for its own sake* is to be earnestly deprecated and deeply deplored by the man in whom dwells the Spirit of Christ. "Scatter thou the people who delight in war." "The meek shall delight themselves in the abundance of peace." Sentiments such as these, uttered in a more warlike age than ours, should find a ready response in the Christian breast. We ought always to insist on the seeming paradox, that war is only to be entered upon in the interests of peace. This doctrine was long ago promulgated by Augustine. "Peace," he says, "should be the object of your desire; war should be waged only as a necessity, and waged only that God may by it deliver men from the necessity, and preserve them in peace. Therefore, even in waging war, cherish the spirit of a peacemaker, that by conquering those whom you attack you may lead them back to the advantages of peace." In modern international law the principle is laid down—though it is not always acted on—that the "ultimate object of all modern war is a renewed state of peace." Every war, therefore, that loses sight of this great end, every war that is prompted by such motives as selfish ambition, rapacity, tyranny, and vanity, every war prosecuted for purposes of mere conquest, or booty, or glory, or vengeance, is to be reprobated. On the other hand it will not do to confine the rationalè of war, as is

frequently done by Christian moralists, to self-defence alone, unless the range of this term is made very broad and elastic. For it may be necessary for a nation at times to assume the offensive in order to prevent future complications. The peace-at-any-price party frequently defeat their own object. Their desire is to save bloodshed, and in this they have the sympathy of all true Christians. Were it attainable nothing would be more desirable. But one has occasionally to choose, not between a thing that is all good in itself and a thing which is entirely evil, but between a smaller evil now and a greater evil hereafter. And in not a few cases history has shown that the choice has at a critical moment lain not between war and peace, but between a few sharp strokes—in time, and war, put off through an honest but mistaken endeavour to maintain friendly relations, till it assumed vast dimensions. Such would appear to be the choice before us in Afghanistan at this moment. A timely check put upon the advances of the ambitious spirit which has been slowly but surely forcing its way southwards, with the rich plains of India in view, might free us from entanglements in the future which may not be unravelled without the expenditure of much blood and treasure. The principle I have referred to will give justification to another class of wars. I mean those for the redress or prevention of injuries, injustice, or wrong. There is much said about the horrors of war. And, truly, it would seem as if it were impossible to exaggerate these. Alas! for the terrible amount of bodily torment endured; for the hearts wrung with anguish at the loss of near and dear ones; for the works of peace destroyed, and the spirit of reckless immorality and unbridled license too often engendered. No matter whether defeat or victory is the result of the struggle, the effects are baneful in the highest degree. Next to a crushing defeat there comes in the order of disaster a glorious victory. But whilst we would not shut our eyes to these things, we would say that the so-called horrors of war may be overrated. War is a great evil, but it is not the greatest. Tyranny, injustice, oppression, impurity, social misery, are worse things than war. And, as has been said, "the reverence for human life is carried to an immoral idolatry when it is held more sacred than justice and right, and when the spectacle of blood becomes more horrible than the sight of desolating tyrannies and triumphant hypocrises." We must keep clear and distinguished in our minds the moral effects of war and the physical. These are apt to be confounded under such expressions as "the horrors of war." The physical effects are bodily torment and suffering. These are dreadful enough. But they are not so dreadful as some of the things from which war has delivered

men, they are not so dreadful, for example, as moral wretchedness, as sin. The choice has often lain between enduring the one kind of horrors or the other. And Christian men have courageously made up their minds as to which it should be. This was the case in the great Civil War in America. In many a Christian home the questions with which we are dealing would come up during the first months of the struggle. Is war in any case justifiable? Is this war justifiable? Men with deepest moral earnestness and with many fervent supplications for guidance from the Spirit of truth, would ponder these questions in their hearts. And there would rise up before them, on the one hand, the horrors which ever follow in the train of battle, and on the other hand the fearful sin which was cursing the land. For generations the slave system of the South had been regarded by the best spirits in the North as a foul blot on the 'Scutcheon of America, and they were called upon to choose between these two evils, for the South was determined not to give up the hateful practice except under compulsion. Do you wonder that they should say to themselves, We know that war is a terrible curse, but this moral iniquity is more terrible still; we believe that God calls us to adopt the rough but wholesome remedy of war which has been forced on us, and which seems to be the only means at our disposal for delivering our beloved country from this great stain? And was it not a true instinct which led them by the employment of a lesser evil to root out a greater? There is a fine Christian chivalry, moreover, which carries nations beyond the narrow circle of wars of self-defence. Look at the action of this sentiment on a smaller scale. When I myself, my home, my property, my honour are attacked, I feel justified in offering resistance. But when a young child is set upon in the street by some coarse vagabond, an instinct as true, and of a nobler caste, impels me to defend it from the ruffian's blows. And so the wider sympathies awakened by the Christian faith carry a people beyond the bare duty of defending its independence and national possession against flagitious attacks, they present occasions—and, of course, these must be carefully scanned—when the best feelings of our nature will prompt us to come to the rescue of a weak nation which is being threatened by some great huckstering neighbour on its borders.

It may seem at first sight a serious charge against Christianity that it has done so little towards lessening the horrors of war. But has it done little? One has only to compare the wars of the modern world with those of the ancient to be able to point triumphantly to many things in which the Spirit of Christianity has tended to make warfare far less savage and atrocious. I need only refer to such points as

the softening and restraining of the law of retaliation, the discontinuation of the employment of barbarian allies, and the poisoning of springs; the condemnation of the use of weapons whose chief effect is the infliction of pain. As we recall former wars and their cruelties, the denial of quarter, the merciless slaughter of the captured, the enslaving of prisoners, the unrebuked sack of cities, where every vilest passion of man had its free ferocious exercise; and contrast these with the modern usages of war, in which all useless pain and misery are earnestly deprecated, and in which appliances are in constant use for the relief of the sufferers, we will see how much the moral sense of the world has advanced in Christian times. Wars and rumours of wars, it is true, still fill the affrighted air. But wars are not so lightly made as once they were, nor do they last so long, nor are they accompanied by so many horrors. And, what is best of all, there is a sentiment growing from generation to generation which is making, if slowly, yet steadily against their proclamation. That sentiment forms no small factor in moulding the future destinies of the world. It is the little leaven that is yet to leaven the whole lump. Meanwhile, even in the midst of war, Christianity celebrates some of its greatest triumphs. It comes forward as a Comforter; it shows the sufferer how even his loss may be a gain. It follows in the bloody track of war, with its abundant works of mercy; an angel of healing, lightening with soft beneficient hand the burden of pain and sorrow.

Mr. Matthew Arnold as a Theological Reformer.

By Rev. J. M'Lellan, Edinburgh.

THAT dainty *littérateur*, Mr. Matthew Arnold, in an article in the *Contemporary Review* for April, says that he thinks that at such a time as this "the friends of the old religion of Christendom would have had a kindly feeling towards any one—whether he admitted miracles or not—who maintained that the root of the matter for all of us was in the Bible, and that to the use of the Bible we should still cling. But no; . . ." "The friends of the old religion" appear to have overlooked the claims of Mr. Arnold upon their gratitude, and he is filled with astonishment. He regards himself as a reformer, but the people whom he wishes to reform do not place

faith in him. Taking his readers into his confidence, he thus divulges his aims :—"I find myself, as a lover of the Bible, perpetually tempted to substitute for their [the orthodox] line of defence a different method." But, somehow, the orthodox do not take to himself and his method. Is not the apathy of the orthodox very exasperating? Here is a gentleman who has written books and magazine articles in which he has not been ashamed to speak favourably of the Bible, and yet the orthodox have not tendered him a vote of thanks; he has put it upon record as his mature conviction that "Christianity is immortal," but the orthodox have made no sign; he has even gone the length of assuring "the friends of the old religion" that though he regards their God as a "magnified non-natural man," yet it is still permissible to believe in an impersonal "Eternal that makes for righteousness," and they, strange to say, prefer the God of their fathers. What are we to make of all this? Why should not the orthodox Christian world pass a vote of thanks to Mr. Matthew Arnold for his theological labours? Perhaps the Christian world feels that, did it think it worth its while to open its mind to Mr. Arnold, it might have some things to say to him which he would not consider quite complimentary. The truth is, "the friends of the old religion" are "lucid" enough to be capable of distinguishing a real reformer from a sham one. In the judgment of the orthodox it is not enough that a man should give himself out to be a competent leader; he must give proof of his capacity. Now, it is just here that Mr. Arnold is likely to find an explanation of the seeming ingratitude of the orthodox. They have failed to discover in him that marked talent for theological leadership of which he appears to fancy himself to be possessed. Indeed, to be quite plain, they are pretty well satisfied by this time that their would-be guide is conspicuously deficient in certain qualities which are essential to a reformer. For example, a reformer ought to be able to distinguish between modern discoveries and time-honoured commonplaces; and, in particular, he ought to be of a decidedly logical turn of mind. In both these respects Mr. Arnold's qualifications for the function of a theological reformer are not by any means all that could be desired. That he has read a good many books; that his style is crisp and taking; and that he inculcates a thoroughly respectable morality—all this is cordially admitted. But, then, there are not a few people of whom as much, and even more, can be said, and yet "the friends of the old religion" do not feel themselves called upon to approach them with ostentatious assurances of "kindly feeling." The truth is, Mr. Arnold is labouring under a delusion touching his theological achieve-

ments. He seems to think that he has laid the orthodox under great obligations in that he has recommended to the public a continued use of the Bible—at least, of such fragments thereof as do not contain any references to the miraculous. The orthodox, however, see nothing in this to evoke their special gratitude—they are simply amused at the smug complacency with which Mr. Arnold regards *his* patronage of the Bible. Reading between the lines, he seems to them, in effect, to say:—"I, Matthew Arnold, recommend to the public the use of the Bible; *ergo*, no intelligent man need now be ashamed to peruse the volume." As if the worth of the Book had remained undiscovered until Mr. Arnold took up his pen; and as if now, for the first time, cultured people might unblushingly read it. The orthodox know better, however. They are aware that all the beautiful things which Mr. Arnold finds in the Bible, and many valuable things which he has not as yet discovered therein, were praised, and preached, and practised centuries before he was born. His ruling about a lack of "kindly feeling" towards himself is simply childish. Must the orthodox, then, hug every man to their bosom who puts in a word for the Bible? It will be time enough, surely, to make some demonstration of "kindly feeling" towards Mr. Arnold when he has done some unique service in the field of Christian Apologetics. So far as he has hitherto exerted himself in this line he has simply re-iterated what has been already uttered a thousand times twice told. That the Bible inculcates righteousness, chastity, and charity, and that its style is singularly beautiful, are not new discoveries at all.

As an illustration of our reformer's logic, let the following words from his preface to the popular edition of *Literature and Dogma* suffice. He thus writes:—"Christianity is immortal; it has eternal truth, inexhaustible value, a boundless future. But our popular religion at present conceives the birth, ministry, and death of Christ, as altogether steeped in prodigy, brimful of miracle;—*and miracles do not happen.*" *

As regards the assertions here made concerning Christianity the orthodox are in perfect harmony with Mr. Arnold. His account of "our popular religion," however, challenges attention. *It*, we are told, "conceives the birth, ministry and death of Christ, as altogether steeped in prodigy;" and, then, suddenly changing the figure, he says it conceives the three points specified as "brimful of miracle." Waiving all questions touching the appositeness of these figures of speech, it may be worth remarking that in point of strict accuracy

* The italics are Mr. Arnold's.

they are hyperbolical to a degree. While it is quite true that "the popular religion"—by which phrase we presume Mr. Arnold means the orthodox representation of Christianity—recognises the miraculous element in the connections which he names, it is at the same time not blind to the naturalness which belongs to them all. If the *conception* was miraculous, the *birth* was strictly natural; if miracles were performed during the ministry, that ministry was carried on by One who ate and drank, slept and woke, journeyed wearily to and fro, and sought repose, like any ordinary man; and if the preternatural appeared at His death, was there ever anything more pathetically natural, viewed in its physical aspect, than the decease which was accomplished at Jerusalem? The words "altogether" and "brimful," in our quotation, are thus seen to be largely of the nature of rhetorical flourishes.

Let us now look at our reformer's logic. He is quite satisfied that Christianity emanated from Christ: and "Christianity," he assures us, "is immortal, it has eternal truth, inexhaustible value, a boundless future." And who was Christ? From certain statements made in the article referred to at the beginning of this paper, as well as in his other writings, it seems quite clear that Mr. Arnold's answer to our query must be—A mere man. For, he distinctly refuses to believe in the miracle of the Incarnation; and the literal resurrection of Christ he denies. According to him, then, we must think of the Founder of Christianity as having sprung in the ordinary course of nature from Jewish parentage. He was simply a poor peasant who came somehow to regard Himself, or at anyrate to speak of Himself, as being the Messiah expected by His nation, the Saviour and Judge of mankind. At the age of thirty He began His career as a religious teacher, and after a brief ministry of about three years His own nation condemned Him to death by crucifixion. At this moment He is, according to our reformer, slumbering in the dust of death—for Mr. Arnold does not believe in a personal immortality.

Well then, this short-lived Jewish peasant was the Author of the Christianity of which Mr. Arnold writes in such eulogistic terms. This Jesus of Nazareth is acknowledged on all hands to have been the greatest of the world's teachers. He somehow succeeded in setting before men's eyes an ideal of moral character which, it is universally acknowledged, can never be transcended. Nay, more, it is believed by "the friends of the old religion" that He lived up to His own ideal—in other words, that He was absolutely sinless. Does Mr. Arnold believe this? If he does not, then he has this problem to solve: How came it about that Christianity emanated

from a young man who was either a lunatic or a liar? If, however, he does acknowledge the sinlessness of Christ, then, in so doing, he grants that at least *one* miracle has happened. And where is then the force of his utterance:—"miracles do not happen?" Might he not as well reason thus:—A Christ does not appear in this world every now and then; therefore, Jesus Christ never existed on earth? Or thus:—It does not happen that men lead sinless lives on earth; therefore, a sinless life has never been lived in the history of mankind? "Miracles do not happen," says Mr. Arnold, and having thus delivered himself, he seems to regard the inference as inevitable that miracles never happened. The rejoinder of "the friends of the old religion" is: An absolutely holy Man has lived upon earth; and that Life constitutes the grandest miracle of time. And, until Mr. Arnold succeeds in convicting Christ of sin, the orthodox may be excused if they persist in regarding his reasoning against miracles as illogical. Let him concentrate his attention upon this one point, for in reality it commands the whole field. If Christ can be shown to have been guilty of even one sin, then Christianity is demolished at a stroke, and it matters not a straw whether miracles ever happened or not. But on the other hand, as long as men will continue to believe with those who knew Him best, that Jesus was "holy, harmless, undefiled, separate from sinners," so long will they deem it the most reasonable thing imaginable that "the Word" was in very deed incarnated in His person, and that on the morning of the third day He triumphed over death—that the sinless One came forth from God, and that now His place is at the right hand of the Majesty on High.

The Journey.

By L. Hinton Dothie.

Journeying onward, brothers, is it *homeward*, too?
Looking forward eagerly, friendships to renew;
Not on an aimless journey—knowing where we tend,
With a brightening vision of the happy end.

Journeying onward, brothers, are we *growing*, too,
Nearer to our Father, more holy, pure, and true;
Leaving sin behind us, and as we travel on,
Clinging to the Saviour, with Him becoming one?

Journeying onward, brothers, are we *reaping*, too?
There's plenty to be gathered, as we onward go;
Not with empty, idle hands, should we pass along,
But bearing harvest sheaves, and singing harvest song.

Journeying onward, brothers, are we *working*, too?
The Master's work is present all the journey through;
Not forbid this work to do, for a single hour,
Weakness even serving Him, aided by His power.

Journeying onward, brothers, are we *watching*, too,
For little acts of service we can find to do?
With our thoughts from self set free, and with ready hand,
Helping others on the way, do we ever stand?

Journeying onward, brothers, are we *waiting*, too,
For the Master's loving call; old, yet ever new?
The "Come," that signifies the journey's perils past,
And "Homeward" changed to joyful "*Home is reached at last!*"

The Priesthood of Christ.

"Thou art a priest for ever after the order of Melchizedek."—Ps. cx. 4.

THERE can be no doubt as to the personage to whom this is addressed. The Psalm is clearly and unmistakably Messianic. It is quoted in that light by Peter on the day of Pentecost, by the author of the Epistle to the Hebrews, and by our Lord Himself in one of His interviews with the Pharisees. The whole Psalm is descriptive of the power and glory of the Messiah. The other individual mentioned here is also a remarkable personage, one occupying a position in the Scriptures, the most glorious and exalted in which one of our race can be placed. "Consider," says the Apostle, "how great this man was," occupying a position in God's plan of salvation parallel with His own Son, and His office and character held forth as a fit representation of the office and character of Christ. He comes into our view in the days of Abraham, and his only mission seems to be to bestow God's blessing on the Patriarch. Abraham had before this interview received the covenants of promise. Melchizedek thus appears in contact with the founder of the Jewish race, sanctioning the old covenant, and is therein a similitude of Christ, who introduces and confirms the everlasting covenant. He is mentioned on three different occasions. First, in that patriarchal scene. Secondly, David a thousand years later, and midway from the advent of Christ, hears his name uttered by a voice from the Invisible, and in that utterance he is pointed to as a priest manifesting the nature and priesthood of the Messiah. David's eye is thus turned away from the succession of frail and mortal men, who

officiated as priests in the land of Judea. David, as an enlightened and spiritually-minded Jew, could see that the sacrifices which he daily witnessed in his nation were but a shadow of good things to come; that it was not possible that the blood of bulls and goats could take away sin. Such sacrifices pointed forward in his mind to a more costly, but a more efficacious sacrifice, one which would accomplish in reality what they only accomplished in figure. On one occasion, when found guilty of grievous sin, we find him addressing God, "Thou desirest not sacrifice else would I give it; thou delightest not in burnt-offering." He could see in the divinely appointed and existing forms of national worship a dim foreshadowing of a more spiritual and universal worship, for as a thoughtful and benevolent man, his mind would go out in enquiry as to the salvation of the nations around, seeing that the atonements of the law were but local and national. He is by the kind revelation of God referred back to one who illustrates the Messianic priesthood. The third mention of Melchizedek is by Paul in his exposition of that similitude in the Epistle to the Hebrews.

It may not be at first obvious in what deed Melchizedek's priestly character was manifested. This appears in his blessing Abraham; and blessing to be valid must arise from authority in Him who blesses, which can only belong to one in direct communication with God. It was not merely a wish for good, but a declaration with prophetic certainty that that good would come.

The first grand characteristic that strikes us, as possessed by both Christ and Melchizedek, is the union in them of King and Priest, the sacredotal combined with the royal dignity; he shall sit as a priest upon his throne. We then find a twofold resemblance between these personages gathered from the apostles' writings, which contrasts at the same time with the Levitical priesthood. This twofold characteristic pertains respectively to the priestly and kingly office.

1. THE OFFICIAL DISTINCTION OF THEIR ORDER OF PRIESTHOOD; 2. THE MORAL ATTRIBUTES OF THEIR ADMINISTRATION.

1. *The official distinction of their order of priesthood.*

They were specially and personally appointed of God. It was by a divine edict, if we may so speak, that they received their office. They did not form one in a succession of priests. They had no predecessor nor successor; they embraced the whole order in their own person; "they were without father, without mother, without descent." Their's was not a hereditary priesthood, for it is evident that our Lord sprang out of Judah, of which tribe Moses spake nothing concerning priesthood. There is no record of the communication made to

Melchizedek, or of his consecration to the office. But in this Psalm David is the appointed herald for announcing to the world the installation of the Messiah in the sacerdotal office. The Psalmist is borne by the Spirit of God into the future, and hears the divine oracle uttered over the head of his future descendant. "Thou art a priest for ever after the order of Melchizedek." In the consecration of the Levitical priests there was no direct interposition of God; the appointment of the individual priest proceeded according to an original and fixed rule, and was accompanied by a prescribed ceremonial. But neither the solemnity nor splendour of the occasion could elevate them to an equality with Melchizedek, or his antitype, or compare for one moment with the simple majesty of the call to office direct from the throne of the Eternal. In their case it descended from father to son, and hence differed entirely from the priesthood of both Christ and Melchizedek.

The second peculiarity which marks their official character is described as their having "neither beginning of days nor end of life," which means that their was no definite time of life at which they were to assume the office, nor likewise was any period fixed at which they were to cease to discharge its functions, and perhaps there may be an indirect reference to the sudden, abrupt appearance of Melchizedek on the historic page, and his as sudden disappearance foreshadowing thereby the eternity of the Son of God. Those conditions contrasted with the sons of Aaron, who entered on their office at an appointed age, and likewise at an appointed age ceased to act in that capacity. But no such rule applied either to Christ or Melchizedek, who both by direct authority from heaven began their ministry, which would terminate only with their life. The priesthood of Melchizedek came to an end because he was mortal, but Christ because He continueth for ever, hath an unchangeable priesthood. His was not constituted after the law of a carnal commandment, a law recognising a merely human, fleshly span of existence, but "after the power of an endless life," for He testifieth, "Thou art a priest *for ever* after the order of Melchizedek."

2. *The moral attributes of their administration.*

They are styled King of righteousness and King of peace. The Apostle founds his character of both on the title and residence of Melchizedek. For Melchizedek is an official designation, and means king of righteousness. Salem, also, the name of the city where he reigned, and the site of the future capital of Judea, Jerusalem signifies peace. This name was probably applied during the lifetime of that ancient priest, and bestowed by his neighbours by way of

distinction because of the peculiar and happy tendency of his government promoting internal and external peace, peace among his own subjects and peace throughout all his borders, as likewise the name Melchizedek was applied because of the just and equitable character of his administration; for the mere possession of a name would not entitle him to be regarded in our minds as occupying, nor justify the Apostle's reasoning in placing him in a parallel position, although in a far inferior degree to the Son of God who possesses these attributes in perfection. With regard to the priests of the house of Aaron, the lives and character of many of them came into sad and striking contrast with those features of the reign of Melchizedek, furnishing instances of men altogether violating the fundamental principles of virtue, and producing discord and disorder throughout the nation.

Now, what is involved in our notion of a priest? What are we to understand by the relation in which he stands to us as our priest? It must be one of advantage to us. When we look into the pages of history and abroad upon the nations of the earth, we find a class of men bearing this name existing everywhere. Of course, the word "priest" in our language does not in its original meaning designate the conception we are in quest of. It is the same word as "presbyter," transformed in the course of ages, and gradually changing its signification, when, amid the growing corruptions of the Church of Rome, the ministers of that hierarchy began to assume wider functions and more arrogant pretensions. The institution of the priest must have originated in some want, deep, radical, and acknowledged in our present life, although we can scarcely trace its features in the ignorant, sensual, senseless herd which throng the temples of the Papacy, and desecrate the name of religion by their vile buffooneries and idolatries. It arose in the belief that some power was offended whose favour was necessary to happiness, and in the consciousness that men in their ordinary capacity were unworthy to approach and advocate for themselves in his presence. The priest was ordained for men in things pertaining to God, things which had been sadly deranged. Hence the fundamental idea was mediation, and that between God and man. The priest embodied the silent admission on the part of men of all nations and ages of the necessity of some one to offer a mediating hand to restore to that communion which was lost, a personage authorised and accredited to fulfil the conditions required to effect reunion. As the race advanced in numbers, and the faculties of the soul of man were brought forth, and the activity, energy, and power of the human spirit were manifested, such conditions appearing only increased the evil in which men were

involved, created occasions of deeper misery, and, amid the conflicting utterances of man's reason in sin, despair darkened the vision of the race. There was no guide, there was no comforter who when men asked of them could answer a word. Wails of anguish arose, cries for deliverance, impotent strugglings after a better nature, and a more hopeful existence. Men in their bewilderment and sorrow turned to their more crafty and calculating neighbours, and besought them to act as mediators, to propitiate the invisible authors of their unhappiness by sacrifices; altars were reared, victims were slain, and priests with various pretensions presided at the vain but costly ceremonial. Everywhere arose the enquiry which the prophet Micah has most forcibly expressed—"Wherewith shall I come before the Lord, or bow myself before the high God? Shall I come before Him with burnt-offerings or calves of a year old? Will the Lord be pleased with thousands of rams or ten thousands of vessels of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?" However much the abstract reasoner may find endless and insoluble difficulty to reconcile the existence of evil with *his* notions of the character and government of God, yet the facts of human experience, its darkness, its misery, its cry cannot be denied. Alienation from God exists; sin exists; opposition to the divine will; discord with the divine government. It is not asserted that man has separated himself from all contact with God, from those natural attributes, if we may so call them, which He possesses as Creator and Governor. "If I ascend up into Heaven, thou art there, &c." There is no position, proud or degraded, which a created mind may occupy, and exclaim—Here there is no God; here I am separate from God; I can act here independent of Him. But separation in another sense has occurred, viz., between God as a moral ruler, and His moral creatures in sin. The very notion of moral agency involves freedom of action. Omnipotence is powerless here; God cannot (with reverence be it spoken) compel your love. Hence, separation is possible, and has occurred. Estrangement of heart has taken place. The heart of the sinner is not in harmony with the heart of God. It shrinks from contact with the love, purity, rectitude, and blessedness of God, love resplendent with purity, purity glowing with love. That infinitely noble and exalted nature has no charms for the degraded, impure, and grovelling nature of man, which loves its vileness, but shrinks from its companion misery. The gulf of sin has interposed, separating the sinner from God. But in the merciful purpose of God that gulf has been bridged over, and His own appointed Priest appears therein the Mediator.

Our space at present forbids the investigation of His character as King of righteousness and King of peace, and of His thereby possessing ability and fitness to accomplish the work of reconcilation through fulfilling the various functions of His priestly office as Redeemer, Intercessor, Purifier and Reconciler. J. P.

Baptism.

"Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of His Father, even so we also should walk in newness of life."—Romans vi. 4.

Buried with Jesus! Holy Dove,
Descend from Heaven on wings of love;
My weak and wavering Spirit seal,
Kindle a flame of holy zeal.

Buried with Jesus! here I plead
The guilt that made my surety bleed;
My hope is Christ, and Christ alone,
All works of merit I disown.

Buried with Jesus! washed from sin,
Enjoying sweetest peace within;
Tasting on earth the joy of heaven,
My guilt removed, my sin forgiven.

Buried with Jesus! let me be
Devoted, dearest Lord, to Thee;
A willing, living sacrifice,
Holy and pleasing in Thine eyes.

Buried with Jesus! blessed thought,
I'll fight the battle saints have fought;
Risen with Him, through Him alone,
I'll gain the victory they won.

Buried with Jesus! need I fear?
Though pride may scoff, and scorn may sneer;
Thou, Who hast borne the cross for me,
Shall I not bear reproach for Thee?

Buried with Jesus! I'll hold fast
This good profession to the last;
And, when death shuts my weary eyes,
I'll sing His praises in the skies.

Buried with Jesus! now I rise,
Running, may I obtain the prize!
A crown that ne'er shall fade away,
In the bright realms of endless day.

Two Pictures.

MOHAMMEDANISM *versus* CHRISTIANITY.

By Mr. H. M. Stanley.

AFRICA—that dark-forgotten continent rimmed round by mountain-ranges of an altitude from 1000 to 9000 feet high, divided into fair and fertile basins, and watered by mighty rivers, and peopled by countless millions! A fleet of Arab vessels sailing across the Red Sea; an army of these fanatics debark; they climb the steep passes of Abyssinia, and surmount the lofty plateau. They are mounted on fleet dromedaries, with coverings of velvet, adorned with gold and silver filigree, on coursers of Yemen and white asses of Arabia. They unfurl their standards, and with banners streaming, they advance against Paganism, with the fierce cry of "Death to the Unbeliever—there is no God but God, and Mohammed is His prophet." Terror precedes them, death accompanies them, desolation follows them. The Apostle of Islam knows no mercy. Ages elapse, and this creed overruns North Africa; from Guardafui to Cape Juby the Crescent is triumphant. The Libyan Desert and the Sahara are traversed, and, invincible and dauntless, the proud riders advance towards the Equator, when suddenly the camels are stricken down as by a pestilence, the high-spirited steeds become nerveless and die, and the white asses shrink under this mysterious change of Nature. Baffled, they return, to resume their conquests over the dry desert and rocky plateaux of Northern Africa, leaving the southern half of Africa to other influences, and to higher nations. That is one picture.

The other is of a more modern period. From the Cape of Good Hope advances a Christian missionary, with a meek and humble following of Hottentot servants, a wagon, and a few teams of oxen. He advances northward towards the untravelled wilds of Southern Africa. He seeks the heathen in his home. To his astonishment, he hails him as a brother. He soothes the benighted man with our vision of a Heaven, comforts him with the assurance of a Redeemer, and infuses into him the hope of salvation. And ever as he advances northward he repeats the song of the angels, which they sang over Bethlehem: "Peace on earth and goodwill towards men." This same Christian arrives finally on the banks of the Zambezi, and thence directs his path westward to the Atlantic Ocean. Back again, whence he came, he retraces his wearied steps; and he halts not uutil he has viewed the waters of the Indian Ocean; and along all that vast routè he has dropped the sweet words of Peace and Love, and on whomsoever he gazed with those eyes, radiant with loving fellowship, he has blessed him with the view of a good man made perfect by trial in the wilderness. After a short pause among his own kind, he returns to Africa, and for fifteen years more he continues to move among the lost nations, loving and loved, blessing and being blessed, and at last surrenders his life in their midst on the shore of

Bangweolo; and as we turn to the map of Africa, to regard the traces of his footsteps, we behold the outlines of the Cross of the Redeemer drawn by Livingstone during his thirty-two years of travel in the southern half of Africa.

There was pomp and majesty in the proud advance of Mohammed into Abyssinia, but the picture of the lone Christian wandering in those untrodden wilds of South Africa, with charity and good-will for his motto, is almost divine. It is grand to think of the brave undaunted Arabs, so invincible in war, carrying the Crescent flag from the Red Sea to the Atlantic; but it is still grander to think of the large conquests achieved by this meek and patient follower of Christ by the simple power of Christian love. Give due meed to the Arabs for the valour and matchless courage with which they carried their faith over many a thousand leagues in Northern Africa; but the undying constancy, the persistent resolution, the patient fortitude of this lone soldier of the Cross, during his long and blameless crusade in the strongholds of Paganism, is sublime.

"Well then, since this Christian, with all his unrivalled goodness and piety, has declared that the end of the geographical feat is the beginning of commercial [the missionary] enterprise, do you wonder that I, the last of his race and colour who talked with him, should take up his work with the view of redeeming Africa from its forlorness and squalid poverty by initiating legitimate commercial enterprise? If even Brummagen ware be the means of awakening the Africans from their torpor, let Brummagen ware be consecrated as the means which caused Livingstone's hopes to be fulfilled."—*Scottish Geographical Magazine.*

How to love God.

IN a beautiful new England village a young boy lay very sick, drawing near to death, and very sad. His heart longed for a treasure which he knew had never been his, and which he knew was worth more to him now than all the gold of the western mines. One day I sat down beside him, took his hand, and looking in his troubled face, asked him what made him so sad.

"Uncle," he said, "I want to love God. Won't you tell me how to love God?"

I cannot describe the piteous tones in which he said these words, and the look of trouble which he gave to me. I said to him:

"My boy, you must trust God first, and then you will love Him without trying to at all."

With a surprised look, he exclaimed:

"What did you say?"

I repeated the exact words again, and I shall never forget how his large, hazel eyes opened on me, and his cheek flushed as he slowly said:

"Well, I never knew that before. I always thought that I must love God first before I had any right to trust Him."

"No, my dear boy," I answered, "God wants us to trust Him; that is what Jesus always asks us to do first of all, and He knows that as soon as we trust Him we shall begin to love Him. This is the way to love God, to put your trust in Him first of all." Then I spoke to him of the Lord Jesus, and how God sent Him that we might believe in Him; and how, all through His life, He tried to win the trust of men; how grieved He was when men would not believe in Him, and any one who believed came to love Him without trying to at all.

He drank in all the truth, and simply saying, "I will trust Jesus now," without an effort, put his young soul in Christ's hands that very hour; and so he came into the peace of God which passeth understanding, and lived in it calmly and sweetly to the end. None of all the loving friends who watched over him during the remaining weeks of his life doubted that the dear boy had learned to love God without trying to.

Notes of the Month.

THE month just closed has witnessed the usual succession of ecclesiastical gatherings. The London May meetings of our own denomination led the van as usual. Dr. Green, the new President, delivered an address on "Signs of a Revival," treating the subject in a comprehensive and scholarly fashion. A useful paper on "The Responsibilities of Church Members" was read and discussed in Council. A resolution was passed in favour of closing public houses on Sunday; some ordinary business was transacted, and the Session, which was a quiet one, was fitly closed by an address from Dr. Culross on "Let not your heart be troubled." Of the other gatherings, those in connection with Foreign Missions called forth the greatest interest. It must have been with peculiar pleasure that the treasurer announced a balance on the right side of the account, and a total income for the year of over £69,000. Cheering reports were heard from the Mission field; Mr. Comber enlarged on the Congo, and Mr. Richards, in an address of the first quality, told the story of suffering and triumph in connection with his work in China. The Zenana Mission, too—essentially a *home* mission among the Hindoos—had its claims recognised and enforced. Home and Irish Missions, as well as special Funds, received the usual share of attention.

IF Dr. Andrew Thomson is to be believed, the U.P. Church is more than any other the Church of the working classes. This is saying a great deal. No doubt the voluntary principle, which the U.P. Church represents among Presbyterians, spreads most readily and operates most powerfully among the working classes; and if all adherents of the voluntary principle were members of the U.P. Church, the state-

ment might hold good. As it stands it is extravagantly wide of the mark. The Free Church has obviously a much better claim to the distinction, if distinction it be. But even the Established Church is becoming increasingly popular and increasingly voluntary. Let Dr. Thomson have patience; when all who, among Presbyterians, hold believers' baptism are found in Baptist Churches, all adherents of the voluntary principle will be embraced by the U.P. Church. That Church will then be the Church of the working classes, and of others besides; but such a state of things, both for voluntaries and Baptists, is unhappily only prospective as yet, not actual.

DISESTABLISHMENT, which has been long "in the air," has at length come to the ground in the form of Mr. Dick Peddie's Bill. This legislative effort has been subjected to all kinds of treatment, from the concentrated scorn of Dr. Story to the effusive appreciation of Dr. Hutton. Its best service has been to call out the strength of the opposing forces. This result, its author says, has exceeded the most sanguine anticipations. There are no classes more excited at present than the ministers of the Church of Scotland, and the distillers and brewers. The Disestablishment Association of Scotland, which embraces members of various Churches, has responded to the challenge of the Established Church petitioners by resolving at a recent meeting to press the question to the front at the approaching general election, and to confine the issue as much as possible to political lines and the discussion of principles. The resolution is wise if somewhat tardy. As Baptists, we stand by the principle of religious equality, because it is a principle of the New Testament, and not because it offers any prospect of advantage, nor because the times are favourable to its application. When the advancing hosts come up to us they will find us there.

THE most noteworthy event of the past month is the issue of the Revised Version of the Old Testament after fifteen years' preparation. Whatever reception it may find at the hands of scholars, its issue marks an epoch in the history of the English Bible, and indicates a great advance in Bible knowledge. The Revisers have dealt tenderly with the old book and it remains substantially what it was. There is a considerable difference in the appearance of some portions, especially the poetic books, including Job and Proverbs, which are arranged in poetic form; while the headings of chapters and the numbers of the verses are placed in the margin as in the New Testament. As to changes of translation it is well known that some parts of the old book required these more than others—a few of the minor prophets, for instance, the book of Job, and part of Ezekiel. Changes will be found, therefore, more numerously in the later than in the earlier books, but scarcely any of them can be described as violent. The bolder renderings have been usually placed in the margin which thus becomes a valuable aid to the elucidation of the text. We welcome the good old book with fresh light upon its face, and doubt not but the earnest hope of the Revisers, that their labours

may with the blessing of God tend to a clearer knowledge of the Old Testament Scriptures, will be abundantly realised as the years pass.

"OUR readers will be glad to learn that news has been received from the Congo, from Mr. Grenfell, which states that the "Peace" had just returned, without mishap of any kind, from a journey of nearly 4000 miles in all, and it was found that the whole of the country on both banks of the noble river was open to missionaries for the preaching of the Gospel."—Since this paragraph, copied from the *Baptist*, was written, news have come to hand of an invasion of the upper portion of the Congo region by an army of Mahomedan Arabs 3000 strong, and attended by the usual excesses of Arab warfare. It is, therefore, all the more gratifying to learn of Mr. Grenfell's safe return.

TIDINGS have come to hand of the death, through fever, of another Congo Missionary, Mr. Andrew H. Cruickshank, who left Glasgow in April of last year.

Intelligence.

THE students of the Baptist Theological Hall, Glasgow, continue to maintain their high position. At the beginning of the University session recently closed, Mr. R. S. Fleming passed the classical part of the M.A. degree, and at the close Mr. Joseph Farquhar and Mr. George Macdonald also passed. Mr. Fleming, too, took a prize in the English Literature class, and Mr. Macdonald was in the list of honourable mention for class work and for Greek prose.

CUPAR-FIFE.—The Bible Class in connection with the Church here was brought to a close for the season by a social meeting, in the Hall adjoining the Church, on Tuesday evening, 19th May. There was a good attendance—Rev. W. W. Sidey, pastor of the congregation, presided. After a pleasant repast, Mr. Sidey gave a favourable report of the class for the past session. The subject proper of study had been the Book of Proverbs. The Rev. Mr. Oakley from the church in Broughty Ferry, gave an able and interesting address on the Bible; after which a programme of a varied and interesting nature was gone through successfully. The following took part:—Songs—Misses Lumsden, Georgina Robertson, Mary Ann Robertson, and Jessie Ramsay, and Messrs. William Duncan and David Duncan; recitations—Misses Maggie Robertson and Mary Duncan, while Mr. Henry Walker gave a reading. Miss K. Greig presided at the piano during part of the evening. Altogether a very pleasant and happy evening was spent. The customary votes of thanks were awarded at the close.—*The Sunday School.*—At the close of the services of the Sunday School in connection with the church here on Sunday evening, 24th inst., the teachers met to witness the presentation to Mr. Henry Walker (one of their number) with a tangible token of their respect and esteem, on the occasion of his leaving Cupar to fill a situation in Dundee. Mr. J. Beveridge, superintendent, in a few appropriate remarks, made the presentation, Mr. Walker suitably replying. The presentation consisted of 3 volumes by Canon Farrer, and a handsomely bound copy of the Revised Bible.

DUMFRIES.—Services in connection with the ordination of Rev. G. W. M'Elwee, M.A., B.Sc., to the pastorate of the church here were held on Sunday, April 26. Dr. Flett, Paisley, preached and conducted the ordination service in the forenoon and preached again in the evening. There was a large attendance at each service.—On the following evening a social meeting was held in

the Tabernacle, the pastor in the chair. There was a good platform and a large attendance. After tea the chairman said he must first thank the many friends, especially those from a distance, who had come to show their interest in the church on this occasion. It would be their aim as a church to be loyal to their Master and diligent in extending His kingdom. In so far as they succeeded every right-minded person would rejoice. With reference to the principles that would guide him in carrying on his work, he said that one of the first of these was absolute freedom in the pulpit as well as in the pew. It was impossible for any real service to be done by repressing one's own views of truth from the fear of giving offence. The preacher was pre-eminently a minister of the conscience. This was the faculty in man with which he had to deal. A minister, if capable, might enlarge the intelligence or gratify the taste of his audience, but he must never forget that his principal work was to rouse the conscience, to quicken into activity that power in man, which, as Bishop Butler says, if it had the might to guide men, as it has right, would transform the world. But no man can touch the conscience unless he speak what in his soul he believes to be true. In becoming minister of this church he in no sense parted with his freedom. It was a heritage too precious to be lightly sold. He recognised no authority but that of Christ; where He led he would strive to follow, what He commanded he would strive to do. At the same time he would extend the same liberty to others. He had no wish to lord it over God's heritage. He was there simply as a helper of their faith, to encourage them to look to God as their Father and friend, and to Christ as their Saviour and guide. They should let nothing come between Him and them. He then alluded to the conditions of success in preaching, and to the necessity for church work. God would work no miracle either on behalf of poor preaching or an idle church. Looking towards the future he was encouraged to think that the church had been already tried and proved. He felt that in whatever Christian enterprise he might engage, he could rely on the co-operation of his brethren; and, although the sowing-time was always more or less a time of anxiety and patient labour, yet if they sowed in faith the reaping-time would come, when they would return with joy bearing precious sheaves. The meeting was afterwards addressed by Dr. Flett, Rev. J. Coats, G. W. Tooley, Alex. Wylie, Edinburgh; P. J. Rollo, Glasgow; also by Mr. Carlyle on behalf of the congregation, and by Mr. G. H. Coats, Mr. R. Brash, and Rev. R. Bennie, Greenock. The usual votes of thanks were awarded at the close.

DUNDEE.—ST. ENOCH'S CHURCH BIBLE CLASS.– The closing social meeting of this class was held in the hall on the evening of Saturday, 2nd May. Rev. William Tulloch presided, and was accompanied to the platform by the Rev. Mr. Oakley, Broughty Ferry, and Mr. Robert Anderson. After tea the chairman, in the course of his address, intimated that there were upwards of 70 names on the roll, and there had been a very fair average attendance during the session. He then gave a short *resume* of the subject which had been under consideration, which was the Life of Christ. Short and appropriate addresses were also delivered by Rev. Mr. Oakley and Mr. Anderson. An interesting feature in the proceedings was the presentation to Mr. Tulloch of an order for a copy of the Revised Version of the Bible, and a very handsome purse. Mr. Murray, the secretary of the class, in making the presentation, expressed the indebtedness of the members of the class to Mr. Tulloch for his labours of love amongst them. Mr. Tulloch suitably acknowledged the gift, and thanked the members for this proof of their appreciation of his services. A varied programme of sacred solos, quartettes, readings, &c., was rendered during the evening. Miss Myles presided at the harmonium.

EDINBURGH.—DUNCAN STREET.—The Band of Hope, which was started in the month of February, was brought to a close on Tuesday, 27th April. Since the formation of this society in February, 70 children have enrolled as members, and received instruction in total abstinence principles. On the whole, the membership has been very satisfactory, the average attendance being 50. Interesting and instructive addresses have been delivered by the Rev. J. M'Lellan, pastor; Robert Wilson, Esq., and others. The music consisted of songs, duets, violin solos, &c., by friends interested in temperance work. Readings and recitations by those who so kindly helped us in the

work, proved of very great value in gaining the attention of children for the more solid part of the proceedings. The work of making up the weekly programmes was undertaken and carried through in a most efficient manner by Miss J. P. Morrison, to whom much praise is due for her self-denying work in connection with the Band of Hope.

GLASGOW. — QUEEN'S PARK. — A social meeting of the members and congregation was held on Wednesday, 29th ult. Tea was served from 6.30 to 7.30, after which the pastor (Rev. T. D. Landels, M.A.), took the chair. The treasurer made the very cheering statement that the finances of the church were never in a better position than at present. The treasurer of the Mission Fund also reported a large increase of contributions to missions. Mr. Neill introduced the subject of commencing a Chapel Building Fund, which was taken up with such enthusiasm by the pastor and members present, that it was resolved to make arrangements for proceeding with it at once. This church was formed about seven years ago, and has been self-supporting from its commencement. For the last six years the services have been conducted in a hall in Prince Edward Street, but since the settlement of their present pastor in November last, new life and fresh interest have been awakened, so that the accommodation has become quite inadequate for carrying on the work of the church. In this important and arduous undertaking the church hopes to obtain the sympathy and help of all friends interested in the cause. The choir, under the leadership of Mr. Horsefield, added greatly to the evening's enjoyment by giving a selection of anthems, &c.

KILMARNOCK.—The second social meeting of the pastor's Bible Class was held in the hall of the chapel on Monday evening, 27th April. The hall was filled. After tea, Mr. Wm. Warnock, in the name of the class, presented the Rev. William Donald, their respected pastor and teacher, with a handsome marble time-piece, as an expression of their esteem and affection for his labours of love during the two past sessions. Mr. Donald replied in a very touching manner. The secretary and treasurer then read their reports, which showed the class to be progressing, the number of members upon the roll being 54. The Rev. J. Campbell, Cumnock, afterwards addressed the meeting. Recitations were given by Miss Galbraith, Mr. A. and W. Warnock, and a reading by Mr. H. M'Lellan. A choir of 5 voices enlivened the meeting greatly by the manner in which they rendered their several pieces. Solos were also sung by Miss Thorburn, Mr. Scoular, and Mr. James Hair. The meeting was brought to a close by the usual votes of thanks and the benediction.

LOCHEE.—A social meeting was held on the 6th May to welcome the Rev. Wm. Smolden, who had been absent through illness for two months. After tea, at which more than 300 persons were present, the chairman, Mr. John Hamilton, expressed the pleasure they had in having the pastor with them once more. They could point to an enlarged church, and to souls who had been born again, as the evidence that his work had not been in vain, the following address on vellum was then handed to the pastor, together with a purse of sovereigns:—"Dear Pastor, —We, the members and adherents of the Lochee Baptist Church, desire to render you a hearty welcome back to your pastoral duties in our midst, and to express the sympathy we all have felt for you in your distressing circumstances. We sincercely hope your convalescence is assured, and that the trying time through which you have passed has drawn you closer to Him whom you so devoutly serve, and faithfully hold up to your most devoted flock. Your ministry amongst us has been one of ever-increasing acceptance, your pulpit ministrations have always been marked by thoughtful and careful preparation, while your pastoral duties have been attended to with the utmost assiduity. We desire also to express our earnest hope that there may yet be a bright and happy future before you, and that the 'joy of the Lord may be your strength.'" The pastor expressed the pleasure he had in being back with a fair measure of restored health. He thanked them for the kindness and sympathy they had shown him, and earnestly trusted that the work in which they were all helpers would be more largely blessed than ever to the good of men and the glory of Christ. Addresses were delivered by Mr. Alex. Henderson and Mr. D. Robertson. After the usual vote of thanks the meeting was closed with the benediction.

PAISLEY.—Six invited plans and one

volunteer for the Thomas Coats' Memorial Church at Paisley were given in on Tuesday. Each of the six invited competitors is to receive a premium of £100. The structure is to be in the Gothic style, seated for 800, without galleries, and to cost at least £20,000. The site already secured in the High Street has cost upwards of £11,000. The church, it is expected, will be one of the finest ecclesiastical buildings in the west of Scotland.—*Christian Leader.*

PAISLEY.—VICTORIA PLACE.—On Lord's Day forenoon, April 12th, there was a large attendance at Victoria Place Church, when an impressive sermon was preached by the Rev. John Crouch, the pastor, from Psalms lxvi. 16, and at the close three young girls were baptised. These were part of the fruits of recent Gospel Services extending over three weeks, conducted by the Rev. Richard Steel, the Evangelist of the Home Missionary Society, in the Barr Street Mission Hall in connection with the church.—On Friday, April 24th, the workers in connection with the various meetings carried on in Barr Street Mission Hall were entertained to tea by Mr. Allan Coats, in the new class rooms, which have been provided in the Mission premises. About 50 sat down to tea, and in the absence from home of the pastor, Mr. Allan Coats presided. A most enjoyable evening was spent, a number of sacred solos were sung, and encouraging addresses delivered by the chairman, Messrs. T. Fulton Reid, A. D. Gibb, James Watson, Wm. Gibson, Wm. Coats, jun., and George Mortimer. The two new class rooms, which have been provided chiefly for the accomodation of advanced classes, are also able to be converted into one room (holding about 50 or 60 persons) by folding back the moveable partition which divides them.

PAISLEY.—STORIE STREET.—A Conversazione of the Sabbath Morning Association and the Pastor's Bible Class was held on the evening of 14th April. There was a large attendance—the hall being quite filled. Dr. Flett presided, and in his opening address pointed out the supreme importance of personal religion, and showed how true wisdom prompted the young to be earnest in seeking to be possessed of it. Mr. J. M. M'Callum, Mr. W. Whyte and Mr. G. H. Coats spoke some very earnest and timely words, which were listened to with deep attention. In the course of the evening there was some very excellent singing, and also recitations, all of an instructive and elevating character. All present seemed to enjoy the proceedings of the evening, which were in no ordinary degree attractive and profitable.—*The Literary Society.*—The first debate conducted under the auspices of this society, was held on the evening of Tuesday, 7th April. The subject being—"Was the execution of Charles I. justifiable?" Mr. N. M'Callum took the affirmative, and Mr. Thomas Reid the negative. There was a good attendance, and several members took part in the discussion, which was very ably conducted on both sides. On the evening of 28th April, Mr. John Greirson gave an essay on Cromwell, in which he conveyed a very clear and vivid view of the life and achievements of the great protector. An appreciative discussion followed, and Mr. Grierson was accorded a cordial vote of thanks.—*Soiree and Presentation.*—On Friday evening, 24th April, a very interesting meeting was held in the church. Dr. Flett occupied the chair, and in his address explained that, on its becoming known that Mr. G. M. M'Elwee, M.A., B.Sc., who had from his childhood been brought up in the church, was going to be settled as pastor of the Baptist Church, Dumfries, it was felt to be desirable to present him with some mark of appreciation and regard. At the monthly meeting of deacons on the 15th April, this was approved of, and it was agreed to intimate it to the church, which was done at the close of the service on the Sabbath following, when the office-bearers, along with the lady visitors, were asked to see the proposal carried out. On Monday night last they met, and determined to have the soiree and presentation on the Friday following. Though this allowed only of three full days, the whole was successfully accomplished. The members of the church and congregation had been visited and notified of the meeting. The response had been all but universal. The sum collected was larger than had been counted on, and he was glad to be able to report that upwards of one hundred volumes of most valuable books had been bought, besides a gold pencil-case, as the mark of esteem which they wished to present to their young friend in connection with his departure from them to enter on the work of the ministry in a sister church. Mr. M'Elwee has attended seven winter

sessions in Glasgow University, and, including his theological course, eight summer sessions; but he had not been absent a single day, nor had he missed a single class or exercise or examination; and he had taken two degrees—one in Arts and one in Science, and was eligible to take one in Divinity—and after that he would be eligible for two others. Dr. Flett, in name of the church and congregation, then formally made the presentation, and wished him very earnestly long life and prosperity, and great success in the church over which he was to be ordained pastor. Mr. M'Elwee replied in a speech characterised by great tenderness of feeling and beauty of expression. Mr. Walcot and Mr. A. B. Thomson, Edinburgh; Mr. Brash, Govan; Mr. Leisk, Greenock; Mr. M'Callum, Mr. H. Glover, Mr. G. H. Coats, Paisley; and Revs. Jervis Coats, M.A., R. Bennie, M.A., afterwards addressed the meeting.

STIRLING.—The annual social meeting of the Bible Class was held in the hall on Thursday evening, 21st May, when a considerable number of young people and friends gathered together. The chair was taken at 7.30 by Rev. George Yuille. After tea the chairman, on behalf of the secretary of the class, intimated that 35 names stood on the roll, but the average attendance during the winter reached the same number, owing to the presence of others who were not enrolled. The subject of study had been the period of Old Testament History from the death of Ahab to the destruction of Samaria, including the Prophets of Israel, beginning with Elijah and ending with Hosea. Essays had been prepared from time to time on the subjects treated, and questions asked. Advantage had been taken of the recently discovered annals of Assyrian history to shed some light on the closing period of Israel's history covered by the ministry of Hosea. At the same time Gospel truth was abundantly illustrated from the pages of the Prophets. The meeting was afterwards addressed by Rev. P. J. Rollo, who urged upon the young the advantages of youthful discipleship; he pointed out some of the benefits of a Bible class, and the influence the young had upon each other either for good or evil. In the course of the evening the chairman was presented with a handsomely bound Bible, containing the authorised and revised versions in parallel columns; also with a dressing-gown for the study. The articles were presented by Councillor Dowdy, on behalf of the class, in a very genial manner, and were duly acknowledged. The proceedings of the evening were agreeably diversified by a number of hymns, rendered very tastefully by the choir, under the leadership of Mr. Archibald, assisted on the harmonium by Mr. George Jenkins. Readings and solos were also given with much appreciation. The usual votes of thanks were awarded and the meeting closed with the benediction.

WISHAW.—Anniversary services were held here on Sabbath, 19th April. Dr. M'Nair, Greenock, preached morning and evening.—The annual soiree was held on the Monday following, the Rev. George Whittet presiding. The secretary reported that the church had made progress all round during the year. The work had been carried on with unabated vigour. Besides the ordinary Sabbath morning and evening services and weekly prayer meeting, four separate cottage meetings were held during the week, and afternoon services every Sabbath in the adjacent towns of Motherwell and Carluke. The membership of the church had increased by 19, bringing the number up to 190. The revenue of the church had fully met the expenditure, and generally the church was in a very hearty and harmonious spirit. Mr. Kelly, Glasgow; Dr. M'Nair, and Rev. Messrs. Chrystal, Coatbridge; Johnstone, Cambuslang; and Fulton, Airdrie, delivered addresses in the course of the evening.

NOTICES TO CORRESPONDENTS.

News from the Churches for the Magazine must be in the hands of the Editor not later than the 20th of each Month.

Communications referring to articles for the Magazine to be sent to the Editor, Rev. G. YUILLE, Stirling; those referring to advertisements and the supply of copies of the Magazine, to the Publisher.

Printed and Published by ROBERT SYMON, 8 St. James Square, Edinburgh, on the 1st day of June 1885.

CHURCH NOTICES.

CHURCH.	MINISTER.	HOURS OF SERVICE.	
		SABBATH.	WEEK-DAY.
Broughty Ferry—St. Vincent St.,	ARTHUR W. OAKLEY.....	11.15 and 6.30	Wed. .30
Dumbarton Dennyston Hall, William Street,.....	JOHN M'LEAN,.....	11.15 and 6.30	Wed. 7.30
Dumfries—Tabernacle, Newall Ter,	G. W. M'ELWEE, M.A., B.Sc.	11 and 6	Tues. 8
Edinburgh—Dublin Street,.....	WILLIAM LANDELS, D.D., ..	11 and 6.30	Thurs. 8
" Duncan Street, Newington	JOHN M'LELLAN,.....	11 and 6.30	Wed. 8
" Marshall Street,.....	ALEX. WYLIE, M.A., ...	11 and 2.15	Wed. 8
" Rose Street, ...	.....	11 and 6.30	Wed. 8
Falkirk—Melville Street	WALTER J. MATHAMS	11.15 and 2	Thur. 8
Glasgow—Adelaide Pl., Bath St.,	D. P. M'PHERSON, B.D.	11 and 2	Wed. 8
" N. Frederick Street,....	JOHN URQUHART	11 and 2	Wed. 8
" John Knox Street,.....	P. J. ROLLO,.....	11 and 2	Wed. 8.15
" Copeland Road, Govan	JERVIS COATS, M.A.,.....	11 and 6.30	Wed. 8
" Cambridge Street,.....	ROBERT HOWIE	11 and 2	Wed. 8
" Sister Street, Bridgeton,	W. JOHNSTON MILLAR.....	11 and 7	Wed. 8
" Queen's Park, P. Edward St. Vict. Rd.,	T. D. LANDELS, M.A.,.....	11 and 6.30	Wed. 8
" South Side, Corner of Kirk St. and Buchan St., Gorbals,.....	W. H. ELLIOTT, ...	11 and 2	Wed. 8
Greenock—George Square,..	ROBERT BENNIE, M.A.	11 and 6.30.	Wed. 8
Hawick—Baptist Chapel,.....	WM. SEAMAN,.....	11 and 6	Wed. 8
Helensburgh — Good Templar Hall, East Princes Street.....	G. A. WILSON.....	11 and 2	Wed. 8
Kirkcaldy—Whyte's Causeway,....	ALEX. BISSET	11 and 2.15	Wed. 8
Paisley—Storie Street,.....	OLIVER FLETT, D.D	11 and 2	Wed. 8.15
Pitlochry—Baptist Chapel,.....	WALTER WALSH,.....	12 and 6.15	Thurs. 8
Stirling—Murray Place,.....	GEORGE YUILLE,.....	11 and 2	Wed. 8

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SCOTTISH BAPTIST MAGAZINE.

The Revised Bible.

DURING the interval that has elapsed since this important undertaking was begun, opinion as to the necessity of a revision of the Scriptures has been maturing, and the public mind, having become familiar with the proposal, and so far informed as to its necessity, has been in some measure prepared for the result. When the proposal first took shape, 15 years ago, it was by no means favourably regarded even in scholarly circles. It may be remembered that when the Convocation of Canterbury, in February, 1870, appointed a committee for the purpose, the Convocation of York declined to do so, and passed a resolution in which they stated that "although blemishes existed in the Authorised Version, such as had from time to time been pointed out, yet they would deplore any recasting of the text." This was merely the expression of a feeling that prevailed at the time, and with which all devout minds must sympathise. At the same time the necessity for a revision was becoming urgent. Christian sentiment and opinion in other European countries as well were setting steadily in this direction. Denmark and Sweden had already preceded us, their versions having been recently adopted by the Bible Societies for general circulation. More recently Germany undertook a similar task, and now the German revised version is also just issued. It will be succeeded ere long by a Norwegian version. Our situation, therefore, is by no means singular, though it is one of peculiar interest to the English-speaking race on both sides of the Atlantic.

In view of the accomplished fact it may be superfluous to refer to the common objection against a plurality of versions as having an unsettling effect on the ordinary reader, and as inducing a feeling of uncertainty regarding the precise terms of Scripture. We may, however, quote the words of Archbishop Parker at a time when, in 1565, the popular Geneva version was in circulation, and he himself was engaged on a fresh revision known as the Bishop's Bible. Arguing for the continued circulation of the Geneva version, he says: —"though another special Bible for the churches be meant by us to

be set forth, as convenient time and leisure hereafter shall permit, yet should it nothing hinder but rather do much good to have diversity of translations and readings." As a matter of fact the revision of 1611 with which we are all familiar, was based upon three different English versions, the Bishop's Bible, the Geneva and Douay versions, all of which entered into its composition and contributed to its excellence. Of these the Geneva version competed with it in the popular favour for nearly half a century, till it was withdrawn from circulation. Our ancestors of the 17th century had therefore a considerable diversity of readings available; and if this was considered rather an advantage then it need not be regarded as a disadvantage now.

On turning over the pages of the new revision one's first impression is that considerable liberties have been taken with the old book. This is true only so far as the form of the pages is concerned. The paragraph arrangement adopted in the New Testament has been followed here; while the poetical books have been adapted to the peculiar form of Hebrew poetry. The same method is followed wherever a poetical passage occurs in the books of the Kings or Prophets. The book of Psalms is further sub-divided into the five separate books of which it is composed. This arrangement in form, while it lends variety to the pages, strikes one at first with a sense of novelty, and suggests important alterations in the substance and contents of the book as well. Such an impression, however, is not confirmed on closer acquaintance. Indeed, if there is one thing more than another which this revision brings into view, it is the excellence of the old version and its substantial accuracy as a translation. The old book remains very much as it was; a few blemishes are removed, a number of inaccuracies are corrected, and some obscure passages are cleared. It need not be supposed, however, that no more of these remain. The margin, which has been diligently cultivated by the Revisers, dispels any such illusion. There we find numerous alternative readings which are only not inserted in the text because they were not supported by two-thirds of their number in the final review. Many of those renderings will appear preferable to the reader, and some of them will help towards the elucidation of the text.

When we come to deal with the changes actually introduced it will be convenient to refer them to the three principal sources from which they spring. These are, the state of the Hebrew Manuscripts; inaccuracy of translation; and the use of words and phrases now obsolete.

The changes introduced under the first head are very few, and these of comparatively little importance. It may be convenient here to explain that the materials available for a translation or revision of the Old Testament consist chiefly, as may be supposed, in existing Hebrew Manuscripts (MSS.). These, however, though of high authority are of no great age, the oldest dating no further back than the 10th century. But there are other MSS. which, though not in Hebrew, are of a much earlier date. These are MSS. of versions that had been made in early times for the use both of Jews and Christians. Three of these are of the highest value, viz., the Greek version, commonly called the Septuagint, from the tradition of its having been made by lxx. Jewish Rabbis, it dates from the 2nd century before the Christian era; the Syriac version, dating probably from the 1st century, and distinguished as the first translation made for the use of Christians; and the old Latin version (the Vulgate), dating from the 2nd century. To these should be added the Latin version of Jerome in the 4th century—a version which more than any other has influenced our English Bible, Wyclif's translation having been made from it. The value of these versions to biblical scholars is that they are translations from much older Hebrew MSS. than now exist, and may therefore be used to verify the accuracy of the Hebrew text, and by their various renderings assist in the translation of obscure passages. The present Revisers have diligently used them for this purpose, and in several passages have adopted the reading of the versions against that of the Hebrew text, which they give as an alternative reading in the margin. An instance of this is found in Ps. xvi. 2, where, instead of "O my soul thou hast said unto the Lord, Thou art my Lord," which is the reading of the Hebrew text, the three principal versions have, "I have said unto the Lord, Thou art my Lord," which is the reading the Revisers have adopted. On the other hand there are passages where the rendering of the Hebrew text has been restored, as in 2 Chr. iii. 1, which in the Revised Version reads, "Then Solomon began to build the house of the Lord at Jerusalem in Mount Moriah, where the Lord appeared unto David his father, which he made ready in the place that David had appointed, in the threshing-floor of Ornan the Jebusite." There are upwards of 300 places where these ancient versions present various readings from the Hebrew text, but few of them show wider variations than those quoted above. There are also a few passages where the Hebrew text is admittedly corrupt, as in Judges xviii. 30, where the name "Manasseh" has been substituted for "Moses," in order to conceal the unwelcome fact that a grandson of the great

legislator became the priest of an idolatrous tribe. The change would be made by the insertion of a single letter. It will thus appear that upon the closest analysis there is only a very slight infusion of error to be found in those waters which form the fountain-head of our translation of the Scriptures. With all the modern appliances for detecting textual error, applied as they have been by competent men in England and Germany, to test the accuracy of the Hebrew text, it yet comes forth from the ordeal with credit unimpaired or rather enhanced, and thereby confirms our faith in the authenticity of the holy Scriptures.

But by far the larger number of the alterations introduced are put forward as improved renderings of the same Hebrew words. A few of these may be given by way of illustration. In Genesis ii. 4 we read, "These are the generations of the heaven and of the earth when they were created, in the day that the Lord God made *earth and heaven. And no plant of the field was yet in the earth, and no herb of the field had yet sprung up;* for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground; but there went up a mist from the earth, and watered the whole face of the ground." The italics indicate the extent of the alteration. In this passage the improved punctuation also greatly assists the sense. The expressive figure used in Genesis iv. 7, which the Authorised Version obscures, has been here well brought out: "And the Lord said unto Cain, Why are thou wroth? and why is thy countenance fallen? If thou doest well shalt not thou be accepted? and if thou doest not well sin *croucheth* at the door; and unto thee shall be his desire, and thou shalt rule over him." If we adopt the reading of the last clause as given in the margin the moral lesson of the passage comes into bold relief, "unto thee is its desire, but thou shouldst rule over it." Sin, like a wild beast, lurks beside a man's path, nay, crouches by his tent-door, tiger-like, and watches for its prey. If his secret thoughts and purposes are evil, the temptation springs upon him suddenly with all the violence of passion, and the man is over-mastered by his sin, as in the case of Cain. But it is man's high prerogative not to be overcome by sin, but "to rule over it;" and this by divine grace we can do, and by doing reach the stature of our true manhood in Christ. This, however, by the way. Cain's "mark" disappears, and we read, "the Lord appointed *a sign* for Cain, lest any finding him should *smite* him." Because of their association in crime Cain suggests Lamech, whose "song" is thus rendered:

"Adah and Zillah, hear my voice,
Ye wives of Lamech, hearken unto my speech;

For I have slain a man *for wounding me*,
And a young man *for bruising me;*
If Cain shall be avenged seven-fold,
Truly Lamech seventy and seven-fold."

When Abraham comes into Canaan, instead of passing "through the land unto the place of Sichem, unto the plain of Moreh," he passes "through the land unto the place of Shechem, unto the *oak* of Moreh." And so wherever the word "plain" occurs in the story of his life. God no longer "tempts" Abraham, but "proves" him; and "Jehovah-Jireh" is interpreted by the phrase "in the mount of the Lord it shall be *provided*." The well-known passage in the blessing of Jacob is thus rendered:

"The sceptre shall not depart from Judah,
Nor the *ruler's staff* from between his feet,
Until Shiloh come;
And unto him shall the obedience of the peoples be."

The name which God proclaimed to Moses on the mount is rendered, "The Lord, the Lord, a God full of compassion and gracious, slow to anger and plenteous in mercy and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin; and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, upon the third and upon the fourth generation." Throughout Exodus "the tabernacle of the congregation" becomes "the tent of meeting;" the word "tabernacle" being reserved for the most holy place, as in xl. 34, "Then the cloud covered the tent of meeting, and the glory of the Lord filled the tabernacle." Three fragments of ancient song are preserved in the 21st chap. of Numbers, the first of which quoted from "the book of the wars of the Lord" reads:

"Vaheb in Suphah,
And the valleys of Arnon,
And the slope of the valleys
That inclineth toward the dwelling of Ar,
That leaneth upon the border of Moab."

The second, and more familiar is,

"Spring up, O well; sing ye unto it;
The well which the princes digged,
Which the nobles of the people delved,
With the sceptre and with their staves."

The story of Elisha and the little children of Bethel in 2nd Kings ii. 23, has been often felt as a serious reflection on the character of that amiable prophet. Instead of "little children," however, the

margin has "young lads," which the American revisers would have put into the text. This rendering certainly makes the prophet's anger more intelligible, especially when we remember that Bethel was the seat of an idolatrous calf-worship.

But it is in the later books that the changes are most numerous. The book of Job alone would supply a sufficient number of illustrations, but only one or two may be given. In the first address of Eliphaz, chap. 4, this is made the ground of his charge against Job, as explaining the calamity that had overtaken him; v. 6,

> "Is not thy fear of God thy confidence,
> And thy hope the integrity of thy ways?"

Self-confidence, the consciousness of his integrity—this is Job's strength and weakness. In the same address Eliphaz asks with reference to the fleeting generations of men,

> "Is not their tent-cord plucked up within them?"—

reminding us of the expressive figure of the Preacher, "or ever the silver cord be loosed." The light of a better hope is seen struggling through the thick clouds of Job's condition in the question of ch. xiv. 14,

> "If a man die shall he live again?
> All the days of my warfare would I wait,
> Till my release should come.
> Thou shouldest call and I would answer Thee;
> Thou wouldest have a desire to the work of thy hands."

This hope at length breaks forth in the well-known passage in the 19th chap.,

> "But I know that my redeemer liveth,
> And that he shall stand up at the last upon the earth;
> And after my skin hath been thus destroyed,
> Yet from my flesh shall I see God;
> Whom I shall see for myself,
> And mine eyes shall behold and not another.
> My reins are consumed within me."

There are also some striking renderings in the Psalms, as in Ps. viii. 5,

> "What is man that Thou art mindful of him?
> And the son of man, that Thou visitest him?
> For Thou has made him but little lower than God,
> And crownest him with glory and honour."

Expositors have sometimes been at a loss to explain Ps. lxviii, 13, "Though ye have lien among the pots," &c. The pots have now been removed by the rendering,

"Will ye lie among the sheep-folds,
As the wings of a dove covered with silver,
And her pinions with yellow gold?"

A beautiful and expressive contrast is brought out in Ps. xxx. 5,

"Sing praise unto the Lord, O ye saints of His,
And give thanks unto His holy name,
For His anger is but for a moment,
His favour is for a life-time; (*margin*)
Weeping may tarry for the night,
But joy cometh in the morning."

A striking rendering of Ps. xxix. 10, "The Lord sitteth upon the flood," is "The Lord sat as King at the flood." But these illustrations might be multiplied indefinitely.

We shall only refer, in conclusion, to the changes introduced on account of the natural growth of the language leaving old forms of speech behind. Such words have disappeared as *botch* for boil, *carriage* for baggage, *coast* for border, *leasing* for lying, *tache* for clasp, *vagabond* for wanderer, and *champaign* for plain. *Galleries* becomes *tresses* in the Song of Solomon vii. 5; and *linen yarn* becomes *droves of horses* in 1 Kings x. 28, these being mis-translations. The mythical *unicorn* disappears leaving the *wild ox* as his substitute. *Hell* is veiled under the Hebrew *sheol*, or translated *the grave*. A number of old English words still remain, however, to preserve the flavour of antiquity so familiar to readers of the Authorised Version. *Prevent* in the sense of *anticipate* has been retained in one or two passages, so has *let* for *hinder*. We still read of the "*noisome* pestilence," of *amerced* for fined, of *ouches* for settings, *sith* for since, of *wot* and *wist* for know and knew. The ploughman no longer *ears* his ground but ploughs it, in the only two passages where this old word occurs (1 Sam. viii. 12; Is. xxx. 24). The Revisers have been distinctly conservative in their treatment of the English language, much more so than the American Company approves of, as appears in the list of modern substitutes for many of those old words and phrases appended to the revised version. None of these, however, have been introduced even in America, the agreement between the two companies being that the present revision should circulate in both countries for 14 years before any further change be introduced.

It is to be hoped that a cheaper edition of the book will be issued before long so as to bring it within reach of all classes of the people, since it cannot be doubted that its issue will prove a vast gain to the community in stimulating a desire to search the Scriptures

and in affording a better understanding of their meaning. It is to be hoped that the young people in our families and churches will freely avail themselves of it, as it cannot be expected that their elders will take so readily to the new phraseology. A generation in all probability must pass before the question whether the new version will displace the old is finally decided. Meanwhile we may all benefit from the disinterested and reverent labours of the Revisers if we come to the book in the spirit which Archbishop Cranmer commends, when he says in the preface to his own edition : "Every man that cometh to the reading of this holy Book ought to bring with him first and foremost the fear of Almighty God, and then next a firm and stable purpose to reform his own self according thereunto, and so to continue, proceed, and prosper from time to time, shewing himself to be a sober and a fruitful hearer and learner, which, if he shall do, he shall prove at length well able to teach, though not with his mouth, yet with his living and good example, which is sure the most lively and effectuous form and manner of teaching."

The late W. J. Duncan.

IN calling attention to the event which has deprived the denomination of one of its highly honoured members, we cannot do better than quote the following documents which testify to Mr. Duncan's active benevolence and genuine christian worth. The first is a Resolution of the Home Mission Committee passed at a recent meeting in the following terms :—

"The Committee of the Baptist Home Missionary Society, in common with the Baptist Denomination and many others in Edinburgh and throughout Scotland, deeply feel the loss they have sustained by the decease of Mr. William J. Duncan, one of their most esteemed members, which took place after a brief illness on the 8th inst.

"Mr. Duncan, shortly after his removal from Glasgow in 1846, on his appointment as manager of the National Bank of Scotland, became Treasurer of the Society, and only relinquished this position in March 1859 owing to the pressure of other duties. He, however, remained an active member of the Committee in whose proceedings he took a lively interest, while by his contributions and his valuable council he materially promoted the good of the Society.

"Mr. Duncan was not less distinguished by genuine unostentatious

piety than by a geniality and gentleness of disposition, and a courtesy of manner which endeared him to all. And while his benevolence and liberality flowed in many channels he was unsparing in personal self-denying efforts for the good both temporal and spiritual of his fellow-men. The Committee mourn his removal from among them, and desire to convey to his sorrowing widow and family their deep sympathy in this heavy bereavement, and they unite in commending them to the God of all comfort who has seen meet thus to take to Himself the object of their affection."

During his long residence in Edinburgh, Mr. Duncan was associated with the Church in Charlotte Chapel, where indeed he held office for a considerable time. The following minute, expressing the feelings of the church on the occasion, was passed at a church meeting on the 21st ult:—

"It is with deep regret we record the death of our brother Mr. W. J. Duncan, of 29 Abercrombie Place. This sad event took place on the 8th inst., after a brief illness of not more than two or three weeks, producing much grief not only in his endeared family circle, but amongst all the friends of religion and philanthropy throughout the city.

"By his death the friends at Charlotte Chapel have sustained a heavy and many-sided loss, the extent of which it is impossible for them fully to realise. During the 35 years he was in fellowship with the church he rendered to it much valuable service and commanded the respect of every member. For many years as deacon and treasurer his wise counsels and financial skill were eminently advantageous, and contributed not a little to the peace and prosperity of the church. To all of us his appearance was a familiar and an attractive figure we shall never forget, associated as it was with '*a manner of life*' which continually called us to something higher and better than we had yet attained. To his fellow members he was always respectful and kind, and to them the memory of his name and life will be a precious treasure. We record our deep gratitude to God for the operations of His grace in our dear departed brother, which made him for so many years a bright example amongst us of humility, sympathy, and liberality. We count it a privilege to have been associated with one, whose generosity was always free from ostentation, and whose sympathies, while so freely exercised in his own church, flowed forth in streams of blessing in so many other forms of christian and philanthropic work in our city.

"Most sincerely do we sympathise with the surviving widow and family, and pray that the God of all consolation will comfort and strengthen their hearts."

More need not be added. It is something to have known such a man whose unobtrusive piety and unwearied well-doing have left behind a rich savour of the grace of Christ among those who knew him best, and an example of christian manhood to the rising generation in our churches.

The Carlyle Country.

By Rev. P. J. Rollo.

IT is a pleasant walk of about a mile from the station to the village of Ecclefechan. To the left, in gentle undulations, rise the low green hills, carefully cultivated as far as the eye can reach, and brightened by the small white farm-houses which shine out from amidst their trees. To the right, as you advance, there opens out before you the magnificent sweep of Annandale, rolling down in a beautiful expanse of green fertile meadow and glossy wood to the gleaming Solway, and bounded, as it were, by the far blue hills of Cumberland. The wayfarer may well pause on his journey, once and again, and drink in the beauty of the prospect as he drinks in the delicious, cool, sweet breeze which steals up the broad valley, while he listens to the larks that seem to fill the heaven with music, as the sun has flooded it with light. No such air, we can assure our readers, is to be found at most of the more or less confined resorts by loch or frith, to which so many fly for their annual change from our Scottish cities; and, independent of the butter and eggs, the welcome seclusion, and the tender and sacred fellowships which he found at Scotsbrig, we do not wonder that Carlyle found the air of Annandale so blessed a medicine both for the body and the mind.

Soon as the first gentle eminence is reached we come in sight of the village, the white houses nestling silently beside their old steeple, in a little hollow among the green uplands, just where they are preparing to meet with the valley. A short but somewhat steep descent leads us at once into the one street of the village. It is unusually broad for a country village, for the burn, which flows right down the midst of it, has served to keep the houses on either side at a respectable distance from one another. This stream, which has been bridged over throughout the more important part of the village by some local notability, whose beneficence has been duly acknowledged in a votive tablet, issues from its concealment just opposite the humble dwelling where Thomas Carlyle, or, as he is styled by the country people, Tom Cairyll, was born. It is a neat, solid-looking, two-storey tenement, divided in the middle by an archway, and containing two small houses, one on either side of the archway. These houses were built by the brothers Carlyle (who at that time carried on in partnership the business of mason) for their own use,

the common archway affording convenient access to their masons' yard behind. The house in which Thomas was born has lately been bought by his niece, Mrs. Carlyle (formerly Miss Aitken), who waited upon him so faithfully in his last years. She has placed in it several articles of furniture from the house in Chelsea, and a number of volumes of her uncle's writing which belonged to himself, though curiously enough that one volume is awanting, Sartor Resartus—in which under its name of Entepfuhl—Ecclefechan is referred to.* The small room upstairs in which the sage was born is kept in perfect order, and most courteously shown to visitors by the present occupant, who also sells photographs of the house, and presides over a visiting book in which last year over six hundred names were written, most of them penned by pilgrims from afar. It is a small room even now that the two box beds have been removed, and but a humble dwelling; yet admirably built, destined, barring accident, to stand for many years, as a fitting memorial, not only to the noble son who there first saw the light, but also to the worthy father who did all his work as well as possible, and declared the mason trade "done" for him when it had learned to tolerate inferior workmanship.

It can hardly be more than two hundred yards from Carlyle's birthplace to his grave. The churchyard looked bleak and dismal to Froude on the cold wintry slushy day on which the body of his great master was laid there; but such cannot be his impression who visits it in May when the soft south-west wind is murmuring in the thick green grass, and the birds are singing in the golden sunshine. There is nothing dilapidated about it, nothing that bears the appearance of neglect, nor the aspect of careless irreverence for the departed; but, on the other hand, there is no glaring pretentiousness, nor paltry prettiness to detract from the solemn dignity of death. Humbly beneath the grass, marked by their plain simple stones, lie the villagers of all classes, and many generations. Here too, doubtless the bodies of the unworthy have been interred; but we may be pretty sure that Ecclefechan churchyard will witness no such "gaol delivery" on the judgment day as will take place at Westminster Abbey.

On entering the visitor will probably be summoned by the sexton to "*the* grave;" but he would do well if he first took a glance at the stone cut by James Carlyle to mark the grave of the Burgher minister, James Johnston. This worthy, "the priestliest man I ever, under any ecclesiastical guise, was privileged to look upon," was the

* The "Reminiscences" of course excepted.

minister of the little Ecclefechan church to which, among many who came from far and near, young Edward Irving used to travel all the way from Annan, his plaid sometimes streaming with the rain. "This peasant union," says Carlyle respecting it, "this little heath-thatched house, this simple evangelist, together constituted properly the church of the district; they were the blessing and the saving of many; on me too, their pure heaven-sent influence still rests and lives."

The grave of the Carlyles is surrounded by a plain high railing, covered by thick velvet grass, and surmounted by two plain tomb stones. Beneath one of these rests Margaret Aitken, Carlyle's revered and beloved mother to whom "for body and soul he owed endless gratitude;" and that noble father, whom he believed to be the very best man he had ever met, and essentially a greater man than himself—capable had their positions been reversed in divine providence, of doing a nobler work than he. Standing by the grave of the Annandale peasant who found his glory and delight in that genius and great achievement of his son to which he had contributed so much, and which he could so entirely appreciate, with what hushed solemn feeling might we recall that son's tender heart-felt words written on the day of his father's funeral, "All that was earthly, harsh, sinful, in our relation has passed away; all that was holy in it remains. I can see my dear father's life in some measure as the sunk pillar on which mine was to rise and be built; the waters of time have now swelled round his (as they will soon round mine). I can see it all transfigured though I *touch* it no longer. I might almost say his spirit seems to have entered into me (so clearly do I discern and love him); I seem to myself only the continuation and second volume of my father."

Once a year Carlyle visited this sacred spot, sometimes "in good fettle," when he would discourse freely in broadest Annandale to the old grave digger; sometimes also in that state in which their acquaintances knew that all the Carlyles were better let alone. Happily he was in excellent fettle on his last visit, on which occasion he drove round the ridge of neighbouring hills, looked his last upon the valley which was so dear and sacred to him, and gave some instructions which may have indicated an intention to raise a tomb-stone to his brother John, the doctor, to whom he had been such a magnanimous helper. He now rests in that brother's grave, a simple stone recording their names who from boyhood were such true friends. "*My* brother needs no monument but his grave." So we were told James Carlyle, the only surviving brother, responded to some visi-

tor's suggestion; we could not but feel how true it was as we left the churchyard. "For giving his soul to the common cause he has won for himself a wreath which will not fade, and a tomb the most honourable, not where his dust is decaying, but where his glory lives in everlasting remembrance. For of illustrious men all the earth is the sepulchre, and it is not the inscribed column in their own land which is the record of their virtues, but the unwritten memory of them in the hearts and lives of all mankind."

From Ecclefechan to Mainhill farm is a walk of about two miles, up the dale, along the great north road. The farm is about three hundred yards from the road up the hill-side. It stands very high, and is utterly exposed both to the east and south-west winds, but has not such a bleak look as Mr. Froude, who seems to have gathered his impression from visits paid on wintry days, has represented it to have. The view to the south-west is magnificent beyond description. The whole valley of Annandale lies stretched out before you with the Solway, "like a silver riband" gleaming in the distance, and Criffel, Helvellyn, and Skidaw, for a back ground. An addition of two good sized rooms has lately been made to the farm; but the three rooms in which Mr. and Mrs. Carlyle brought up their eight children are still to be seen with little alteration save that here too the box beds have been removed. They are small rooms, and in winter, very cold and comfortless; but having removed hither "to keep his family about him," here James Carlyle brought them up in health, happiness, and godliness, wrestling victoriously with the cold reluctant soil, and causing two blades to grow where only one before had sprung. And here Thomas Carlyle learned German, studied Faust in a dry ditch, and completed his translation of "Wilhelm Meister." Hither he came home each May from the College at Edinburgh (having sent his box by the carrier) walking all the way, putting up with such sleeping accommodation on the road as a herdsman's cottage could afford. Here Edward Irving stopped to tea as the two lads came home together; and here he often came up from Annan to visit his friend who strolled down the dale to meet him. What talk have these poor walls listened to, between two such friends, and such a father and mother.

It is interesting to notice that the present occupants of the house have, like the Carlyles of old, eight children, that they removed to it not from any hope of pecuniary gain, but solely "that they might keep their family about them," and that they are industrious god-fearing people. The worthy farmer's wife who shows all courtesy to the "many gentlemen" who "come to see Tom Cairyl's

place," referred to a piece of plastering done by his amateur hand in those far off years, and which Tyndal and Lecky, when Froude showed it to them, thought to be very well done. It was her own opinion, corroborated by that of all competent judges who had seen it, that it was a wretched job. No doubt she was right. Some practical knowledge is required either to accomplish plastering, or to criticise it. We could sympathise with her too in her surprise that "so kind a gentleman as Mr. Froude" should lead people to suppose that her children were running about with bare feet on such a day as that cold February funeral morn. It was a curious mistake, naturally made by an Englishman, who not knowing the custom of the country was not aware that at that hour in the morning all the children had not yet had their shoes put on. Englishmen find it hard to realise that the children of the Scottish peasantry go barefoot only for comfort's sake, though it turns out to be a good thing for their health as well.

With this visit ended a very pleasant little pilgrimage. How pure are all the associations connected with the memory of Thomas Carlyle. In visiting the Burns country the heart is saddened by a taint of sin and folly which clings to the very places, in the Scott country associations of tinsel rank and vain ambition mingle with the memory of bright genius and brave endeavour; but from the Carlyle country no suggestion comes that is not pure and ennobling. You realise how altogether worthy is the life which in a sense you have followed to its fountainhead, how devoid of all that is mean or base; that, fresh, pure, and bracing, as the air of Annandale, are the thoughts suggested by the simple scenes which recall to mind so many stages of a life of such pure aspiration, high thought, brave endeavour, and noble achievement.

Hobnails.

By Blunt Robin.

HAT the Romish Church has not amongst its many relics a pair of Paul's old sandals to show us, is a sad pity. The sight would be edifying. Doubtless we should see a right good serviceable pair, made of thickest leather, studded with hobnails. This was the kind worn by ancient warriors, and it is not to be supposed the quick-witted travelling preacher would have used any but the best for the laborious enterprises of his life. He had much ground to cover, and the business of his King required haste, so it can be

safely reckoned that he chose what would help him onward surely and swiftly. His creed in this respect can be summed up concisely. There's nothing like hobnails. And it needs no stretch of imagination to suppose he was looking at his stout old sandals when he bade the Ephesians be "shod with the preparation of the Gospel of peace." His foot-gear had carried him along many a rough road, and up many a stiff brae, and he knew by his heart's experience that there was nothing like the gospel of peace for fitting the soul for the rugged journey lying between the cross and the stars. As it was in his day so it is in ours. Satin slippers are not foot-gear for the saints of God. Light soles may serve for a dance, but as the Christian life is a journey full of toil and fighting, we need something that will give us a good grip of the ground, and splendid leverage up the hill. If the gospel be firmly girt and bound about us we have all we require; we shall be shod with shoes that will never wear out. We are not thorough enough in our acceptance and appreciation of the Gospel, and so it comes about that so many do not foot it bravely on to God. Thin shoes are the fashion, hobnails the exception. Thousands limp, and creep, and "inch along like an old inch-worm," where they should march manfully with uplifted brow and a blythe heart. And why? Because they try to travel in slippers; they do not realise sufficiently the power of the Gospel to protect and inspire them. They are pilgrims who hobble along so slowly that the heads of the caravan have often to stop to help them. Soldiers they are, but always in the rear, where they escape the brunt of the battle, and come up only in time to share the spoils of victory. If the enemy happen to attack them they are sure to come off worse than vanquished, because they have not the wherewithal to ensure firm foot-hold in the fight. Their wounds run double, for they know they are not properly booted for battle. O, that we could see more clearly the connection between hobnails and success, between thorough reliance on the Gospel of Christ and victorious holiness, then we should be ready to face every foe, breast all weathers, and scale every difficulty, Tender feet and thin shoes are of very little service to the Church. The owners of them need a barometer at the bedside to tell them whether they can venture to the sanctuary. If it set fair they can go, for sunshine will not kill the weakest saint. If it be foul they discover extraordinary warmth and comfort at their own fireside, and God's fireside, the brightest and cheeriest in this cold world, is not worth a wetting. Then, again, of what use are they in the rough and tough work of reaching the masses? Candidly enough they say they are not fit for it. They are not, for it needs the profoundest belief in the

uplifting, cleansing, and converting power of the gospel, to give a man heart to go through mire and filth into the scenes of bestiality and crime abounding in the dark places that are covered by the very shadow of our churches. Sabbath after Sabbath we hear the bitter cry of the outcast as a minor chord in all our hymns, but few of us are sufficiently shod to go down and answer it in the spirit of God-like sympathy and self-sacrifice. The best need better equipment for such an enterprise. God send that they and all of us may have it. Nay, let us determine to buckle on the whole armour of God, and bind the stoutest sandals on our feet; then He will give us a heart that will beat responsive to His call and the world's cry of need. A band of hobnail saints in every town throughout Scotland would make a glorious stir amongst saints and scoundrels. A troop of Christ's Ironsides in the van of each denomination would send a shout of victory all along the line, startle the enemy into a scream of wild despair and fury, and cheer the beleaguered host of the suffering poor with hopes of redemption. Away then with our thin shoes or silken slippers, and let us put on the strongest hobnails and go down into the battle. Too long we have danced on the soft carpet of God's promises of comfort to the believer, when we should have carried the living water to dying souls; too long we have sat and sung in the sanctuary when we should have gone out into the wilderness of sorrow and wept with those who weep; too long we have stepped tenderly around our difficulties instead of crushing them into dust beneath our feet. Let us make a change at once. The gospel will still be our consolation in distress and need, if we make it our inspiration in a deadly struggle with sin; for this is true ever that he who is most heavily shod with its strength and grace carries the lightest heart over roughest roads. In hobnails, therefore, let us travel and fight, and we shall find that they will bring us safely to the gates of glory and the presence of the King. Thus ends my talk on hobnails.

Notes of Travel.

My Dear Scottish Editor,

My good wife, who is always suggesting bright ideas to her husband, has just proposed that I write you some of our touring observations. I obey, and here are some rambling and easy notes *en route*.

It is not often that the tail is the beginning of a thing, but the present instance is an exception to the rule. Our Atlantic and

American journey began at "the tail of the bank." But why carry coals to Newcastle? Why tell Scotch folk of the trip over the Channel, or the rich, rare hills and lochs which slept in the haze of a sweet summer-like eve on that 3rd of April, as we lay anchored off Greenock? As I paced the deck and drank in God's sweet beauties all around, I could believe He was benignly partial in the distribution of His natural gifts. And how cheaply near and yet *richly* near to huge metropolitan Glasgow is all this sanitarium and hydropathic of Nature! It keeps the Glasgow doctors poorer by thousands of money annually. Glasgow's summer thousands should devoutly pray and praise each time they visit their western coasts.

The Atlantic season was yet unsettled, and our brave old ship was 11½ days in bearing us over to the metropolis of the New World. Eleven round days and nights upon a short, narrow plank deck, with a tractless world of ocean rolling and mourning about us, made the human freight from stem to stern kin. At least we were made *sick!* How prim and spruce that young lady and that young gent—and the older gents too—look as they promenade the streets of *terra firma.* But see them now, "rocked in the cradle of the deep," limp, pale, dishevelled, divorced by choice from dinner toilet (and from dinner, too), practising depletion and humility! They are sea-sick. Do you ask, Was I sea-sick? Well, the others were too! But we were all the better of it, and our appetites took on a keener edge in New York. For seven days after landing we rocked, and walked wide, and thought there was nothing stable here below. Our nerves had not yet landed. Oh! how often on the heaving deep the blessed text came to my sea-sick spirit as angelic lullaby, "no more sea." I say it reverently. It cannot be forever and forever that the earth's heirs and heiresses must roam over three-fourths of their estates sea-sick at the door of a living death.

New York! I viewed this strong ambitious city from the deck of my ship; from the elevated railway; from Broadway; and from one of the seven wonders of the world, Brooklyn Suspension Bridge, which unites the city of commerce to the city of churches in a common fellowship. One million and a quarter souls compose New York alone. No greater wonders and mysteries lie locked in the bosom of the liquid deep than in this young, old, growing city of the West. Wonders which tell how high Godward man may reach, and how near to hell his steps may slide. New York is the vestibule of America to the vast and varied humanities which set in from the Old World. New York, therefore, gains and loses, but in many vital respects loses more than she gains. As a rule, the better and more substantial elements of immigration pass through and on to the sparsely settled and hopeful West, while the "baser sort," finding the multitudes and circumstances of a great city like New York more favourable to their inclinations and their callings, settle down to multiply iniquity. Extremes meet and reside here. You find splendid models of virtue and vice, wealth and poverty, intelligence and ignorance. They say Boston is the "hub" of America, but this old title Boston only wears in name now, New York having gone

before her some time ago. In New York one sees the world and all that therein is in sample; sometimes too much of the world, and sometimes too little. Too little of the large and good, too much of the mean and bad. This city holds citizens who annually, and with consecrated purpose, give their hundreds and thousands in support of the Gospel at home and abroad—big-souled New Testament men, the pride and praised of heaven—and it also holds citizens, contractors, fiends, who invest their capital in rows of tenements, built of mud (for mortar), and untempered material, which fall in the act of construction, burying whole families in the ruins. We had two awful examples of this hard-fisted brutality just two weeks ago. The principal actors are imprisoned awaiting their trial. A smart criminal lawyer may get them through the New York courts with, perhaps, six months' penalty, or which is more likely, scot free, to repeat their criminality, while some poor hunger-maddened woman is "sent up" for a month for stealing a baker's loaf. I have profound faith in eternal punishment—lasting forever and forever—for said contractors.

America's treasures are not equally distributed, and are becoming less and less so, democratic though she professes to be. She is top-heavy, and New York is the top. Or to change the figure, New York is the great American maelstrom politically and commercially, and such are unnatural, and are subversive of the distinguishing spirit of American institutions—a free and equal democracy. Here is Wall Street, with its Vanderbilts, Jay Goulds, the railroad kings and stock czars, more absolute and imperial in their spheres than the Czar of all the Russias. Here, too, are found all the lesser "bulls," "bears," and monopolists, whose chief calling is to make "corners" and water stocks, and lift or sink the central markets of a continent for personal ends. Wall Street is the American commercial pulse, and a very feverish and treacherous pulse it is. Wall Street is where spirited and ambitious young men go to "deal" and "operate." Some of them venture all and make fortunes in a day, and some lose all and go home and blow out their brains. Wall Street will be the first place in America to burn down in the judgment conflagration. If a sound, upright man—say a Scotchman—desires to laugh, cry, pity, and despise at one sitting, let him visit the Board of Trade of said city. There he will see, hear, and *feel* men—fifty years' men, old enough for seventy, and thirty years' men carrying premature furrows and grey hairs—all engaged in shouting, yelling, gesticulating, wildly swinging their arms and tearing their hair, until their faces are red, their nerves fevered, and they sink down sweating and exhausted—and all about the things which perish with the using! Men, God-made, and large enough to contain and to rule in the Kingdom of Heaven, wrestling with straws and with dust! What a spectacle before high Heaven! I wonder do the angels laugh! I believe they weep, anyway. Notwithstanding the untold loss, ruin and woe which war implies, hundreds and thousands of New York speculators are just now hoping with all their soul and strength that Britain and Russia—nay, all of Europe and Asia may fight. As far as they can and dare they are manipulating the press, and scattering broadcast

bogus and inflammatory "latest war news" to affect the markets in the interests of the mammoth war risks they have assumed.

I might write your magazine full, Mr. Editor, from the moral side alone, as I shall call it, of New York. I wonder do we solemn preachers harp too constantly upon the moral side of men and things? I cannot think it, sir, since so many men live so emphatically upon the immoral moral side of their natures, and since spirit is the chiefest thing in men and things.

And your readers may think, from my brief dark picture, that New York is built at the mouth of Styx. But no; not quite so deep and dark. Her mighty growth in the present century, her splendid architecture, her schools and churches, and her charitable and literary institutions, are monuments of Anglo-Saxon nobilities and powers triumphing upon the limitless virgin soil of a new and free world. The "States," God knows, have their dark pictures, yet they have their relieving and hopeful ones. If the American Republic cherishes the Gospel, and maintains an assimilative and a recuperative power in its distinctive institutions, it is bound to grow into the greatest power of earth, absorbing a continent. Defended by its geography, blessedly distant from international complications, possessing universal human elements for perfect cosmopolitan manhood, an ideal constitution; providentially favoured with all latitudes, all climes, with the tree of life yielding her fruit perpetually, and with every variety of mineral and natural resource, this Republic ought to flourish. But as I have already said, there is an If in the problem; and there is an O'Donovan Rossa in New York, and there is a slightly perceptible leaven of social and moral "liberalism" beginning to leaven the younger blood of the Republic, and these are the breakers ahead, though not insuperable, thank God.

D. P. M'Pherson.

On the Journey,
America, *May, 19th*, 1885.

Lines Inscribed in a Bible.

God speaks: hushed be the voice of man!
If thou would'st hear His word, and not
The echo of thy human speech,
Thy soul in stillness must await
His coming.

Then, when thy thoughts have folded up
Their flutt'ring, self-tired, wings to rest,
And twilight calm wraps round thy soul;
Softly like evening wind will come
God's breathing.

Read: and the words before thee row,
Like sleeping children, will awake
When through thy heart the mother's thoughts
That bore them hasten to their loved
Deserted.

Sacred the hour that these unite!
What thou wilt know, then none may say—
Upon thy spirit will descend
Communing, God Himself, the Life
Of thought and word.

J. G. J.

Notes of the Month.

THE Baptist Year-Book for Ontario, Quebec, and Manitoba, is full of interesting information regarding denominational affairs in Canada. It contains reports from the various Conventions and Societies throughout the Dominion, and a number of statistical tables. A praiseworthy effort is being made to embrace these various organisations within the Baptist Union of Canada, so as to enable the Union to cover the whole Dominion. Constitutions are being modified so as to afford a common basis of representation, the delegates so chosen from the different Conventions to act as the Baptist Union. Home Missions will henceforth be carried on, and the various funds connected with the Societies administered under this auspices. The movement means concentration, and indicates the large measure of the spirit of unity which prevails among the churches.

A great educational movement is also in progress. Toronto College is now a properly equipped Theological Institution, thanks to the Christian liberality of Mr. Wm. M'Master. The teaching faculty consists of six professors and a lectureship; there were forty-one students in attendance last year. In order that students coming from Woodstock and other seminaries may be properly equipped for the theological course in the hall, it has been decided to form a literary College in connection therewith, and in affiliation with Toronto University. Should this be done, and there is every prospect of it, our brethren will have laid the foundation for a great advance throughout the Dominion, and especially in the North-West where there is an increasing demand for pastors and missionaries. We have no doubt but that the wisdom of their present action, both as to union and education, will be justified by the event. The number of churches belonging to the three Conventions proposed to be embraced in the Union is 363, with a membership of 27,245. This

does not include the Convention of the Maritime provinces, which it is hoped will also be embraced. The number of churches there is 351 with a membership of 38,000.

How to retain the senior scholars of our Sunday Schools, and secure their connection with the church, is a question which has often been anxiously discussed among Sunday School Teachers and leaders of Bible Classes. Learned papers have been written and read, and conferences held on the subject. Wise suggestions have been made, and plans sketched for bridging the distance between the Sunday School or Bible Class and the Church itself. One honest and well considered attempt, however, is better than any amount of theorising. At the worst, failure would teach what ought in future to be avoided; at the best, success will be but partial, depending on the methods adopted and the wisdom with which they are applied. Such an attempt is being made in the Boys' Brigade movement recently started in Glasgow. Its aim is to combine military discipline with religious instruction. It appeals to the martial instinct to be found in most boys, and seeks to train it for moral and religious ends. Habits of regularity and precision are induced, as we know, by military drill, and the spirit of subordination is encouraged by the practice of strict obedience. Such things are good, and if so, why should they not be acquired in such a way? "Why should the war-demon have all the drill?" Inspire the drill with a better spirit and a worthier aim, and in competent hands it should yield the best results. Such is the impression made on us by witnessing a recent inspection of the Boys' Brigade in connection with the Mission Schools of Adelaide Place Church, an account of which will be found in the Intelligence columns. The conduct of the boys was in all respects admirable. So were the closing remarks of their inspector, Lieut. Smith, to whom belongs the credit of having inaugurated the movement, and who shows himself capable of bringing out its best results. "The object of this Brigade," he said, addressing the boys who were all attention, "can only be gained by your carrying out in your lives the lessons you learn at drill. Your whole life is an inspection, and the One who inspects your life is God himself. God has given you a part to play in this world, and in playing that part God requires nothing less of you than that you should do your very best. If you give God less than this you keep back part of what belongs to Him. So in whatever God has given us to do, whether it is drill, or work, or play, in all that constitutes our service of our Lord Jesus Christ (and this takes in our whole life from one week's end to the other) if we would have success let us learn the lesson that to-night's inspection teaches, and try at all times and under all circumstances to do our *very best*."

As an honest attempt to meet the difficulty which so many feel, this movement deserves encouragement and is likely to spread. We commend it to the attention of teachers, not only in our Sunday schools, but in our days schools as well, where it might be introduced with much advantage. Some will doubtless object to the

military aspect of the movement as tending to encourage a martial spirit among the young; but its promoters are entitled to deal with such criticism in the style adopted by honest John Bunyan in his preface to "The Pilgrim's Progress;" "He that liketh it let him profit by it; but he that liketh it not let him produce a better."

TEMPERANCE reformers have been furnished with an additional argument in favour of restriction by the issue of a parliamentary paper on the consumption of intoxicating liquors abroad. It appears that our pre-eminence as drink-consuming people, if it ever existed, exists no more. We are far out-done by several continental competitors. In Switzerland, for instance, the number of public houses increased by as much as 22 per cent. between 1870 and 1880, while the population only increased by 6.5 per cent. Austria furnishes a similar condition of things. Throughout Germany and Prussia matters are little better. The worst offender however is Belgium, where there is a public house on the average for every 12 or 13 grown up males. In those countries where a marked improvement has taken place it has been preceded by legislation. This is the case in France where the numbers punished for open drunkenness sank from 98,000 in 1875 to 60,000 in 1880. In Holland, in consequence of a restrictive law passed in 1881, the number of drink-shops decreased from 45,000 to 33,000; while in Sweden and Norway similar results have appeared. Norway especially, which used to be notorious for drunkenness, is now the soberest country in Europe. If local option produces such results elsewhere, why not here? The country is ripe for it. Meanwhile it is suggested that the clergy, medical men, and schoolmasters of every nation could do much to mitigate this evil if their sympathies were thoroughly roused.

LAST month witnessed a great overturning in the political world. The liberal government was most unexpectedly defeated on the Budget vote, and Lord Salisbury has had to try his hand at Cabinet making. Some strange events have been evolved in the process. It appears that the strength and hope of toryism are concentrated in "the fourth party," and strangest result of all, the leader of that party has been transformed into a Cabinet Minister. Lord Randolph Churchhill has been unsparing and unscrupulous in the use of his tongue, and has descended to all kinds of intrigue to defeat a ministry which has the confidence of the country. Now that he is supreme at the Foreign Office, in conjunction with Lord Salisbury, we ought to have an indication of his superior policy. Fortunately the Redistribution Bill is safe, and Parliament must dissolve at the close of the Session; this may possibly serve as an excuse to his lordship for following up the policy of his predecessors and consuming his own smoke. Meanwhile the members of the late government are rejoicing in their freedom. Mr. Gladstone receives enthusiastic welcomes wherever he appears, and should he consent to lead the liberal host at the coming elections, as seems probable, it is safe to say that the country will endorse the policy of the last five years by a

large addition to the strength of his supporters, and by a triumph of liberal principles all along the line.

THE *New York Independent* closes an editorial on the Baptist Year-Book with the statement that one-third of the Protestants of America are of the Baptist order. He counts the Disciples, Anti-mission Baptists, and some others as Baptists, and thus gives us 3,500,000, which is a little over one-third of the Protestant church-members of the United States.

PROFESSOR COMBA, of Florence, an able minister of the Italian Free Church, is publishing in the periodical edited by him in Florence a series of extracts from the archives of the Inquisition, containing the admissions or confessions of those who were under examination before that dread tribunal. These records disclose unexpected organisations of Baptists in the principal cities of Northern Italy. The article on the subject in the March number of the *Review* is entitled, "The Anabaptist Synod of Venice in 1550," and contains notices of the prevalence and profession of our principles at Vicenza, Padua, Treviso, Ferrara, Verona, and other places. We commend these articles to our Italian friends.

Intelligence.

THE Theological Session of the Union closed on Tuesday, 30th ult. A public meeting was held on the occasion, Rev. R. Macnair, M.A., President of the Union, in the chair. Tutors' and Examiners' Reports were submitted, and addresses delivered by two of the students, Mr. J. T. Forbes, on "Our Principles," and Mr. A. B. Nicolson, on "Conditions of Denominational Progress." Also by Rev. D. P. M'Pherson, B.D., Glasgow, on "the Aim of the Christian Ministry." Fifteen students have been in attendance during the session, the tutors being Revs. J. M'Lellan, Dr. Landels, and R. Mair, M.A.

CUPAR-FIFE.—A special meeting of the members of this congregation was held in the hall adjoining the church in Provost Wynd, on Monday evening, 8th June, when the pastor—the Rev. W. W. Sidey—was presented with a tangible token of respect on the occasion of his leaving Cupar for Tottenham, London. Mr. T. Curr, in a few appropriate remarks, made the presentation, at the same time also presenting Miss Sidey with a token of regard, remarking that Mr. Sidey left them with their best wishes and kindest regards. Mr. Sidey, in replying, said he knew in going away he left behind him many sincere friends. He said his life here had been exceptionally pleasant. He had ever had from the church the kindest consideration. He did not expect to be more generously dealt with than he had been by them. He would not fail to cherish a very deep interest in this church. The presentation to Mr. Sidey consisted of a handsome black marble timepiece, with dual movement, and bronze pillars and figures, and that to Miss Sidey consisted of a handsomely bound copy of Lord Tennyson's works, along with a magnificent gold Cairngorm brooch. The timepiece bore a suitable inscription. Mr. Sidey preached his farewell sermon on Sunday the 7th June. A number of "strangers" were present in the afternoon.

DUMBARTON.—*Pastor's Bible Class.*—The members of this class accompanied by Rev. J. M'Lean, and a few friends to the number of about 50, had their annual trip on Saturday 30th May, to Dunoon. According to previous arrangement the company, getting on

board the steamer, joined Rev. Mr. Millar's Bible Class, Sister Street, Glasgow, which also numbered about 50. Arriving at their destination, and after tea, the company proceeded in marching order to the Castle Hill which was the place chosen for an open air service. This was conducted by Rev. Messrs. Millar and M'Lean, a number of the brethern taking part. After the meeting was over the friends had an hour to spare till the arrival of the steamer. Some took to boating, while others enjoyed a walk along the beach. Getting on board the steamer a number of hymns were sung, and several of the brethren gave their testimony and preached Jesus to the passengers, there being no restrictions by the captain or officers of the steamer. Dumbarton pier was reached about 6 o'clock, when the Dumbartonians had to disembark and as the steamer moved off, both parties sang the hymn "There'll be no parting there" with great heartiness. This brought the session of the Dumbarton Bible Class to a close, the average attendance throughout the session having been 46 out of a class of 70.

DALKEITH.—The thirteenth Annual Social Meeting of the Bible Class, in connection with the church, was held here on Friday, 29th May. There was a good attendance Rev. T. F. Mulholland, presided. After tea, the chairman gave an address on the importance of systematic study of the word of God. The secretary then read the annual report, sketching the work done by the the class during the year, which was considered very satisfactory. Rev. W. Grant, Edinburgh, gave an impressive and appropriate address, pointing out the advantages to the young believer in having a thorough knowledge of the Bible and the benefits resulting from committing large portions of the scriptures to memory. Short addresses were also delivered by Mr. H. W. Hunter, Lasswade, Mr. W. Tod, Dalkeith. The proceedings of the evening were agreeably diversified by a number of songs and solos rendered very tastefully by the choir, under the able leadership of Mr. Thomas Bowie, accompanied on the harmonium by Miss Lily Hunter. The meeting which was a most enjoyable and profitable one, was then closed with the benediction.

EDINBURGH.—CHARLOTTE CHAPEL.—Rev. S. G. Woodrow, who has accepted the pastorate of this church, commences his ministry on Sabbath 5th inst., when special services will be held. A social meeting is arranged for the following Tuesday to welcome Mr. Woodrow to his new sphere of labour. A notice of these services will appear in our August number.

EDINBURGH.—*Bequests.*—By the will of the late Mr. Duncan, whose decease is noticed on another page, the following bequests among several others have been made. To the Beneficiary Fund of the Baptist Union, £105; to the Home Mission, £105; to the church with which he was in full communion at his death, £300.

GLASGOW.—Rev. S. W. Jenkins, of Liverpool, has accepted an unanimous call to the church in North Frederick Street, and will probably begin his ministry next month.

GLASGOW.—ADELAIDE PLACE.—A meeting was held on Wednesday, 10th June, to welcome Rev. D. P. M'Pherson, B.D., and Mrs. M'Pherson, on their return from a visit to America. Tea was served at 7 o'clock, an adjournment being afterwards made to the large hall, which had been tastefully decorated for the occasion. Mr. H. Bowser occupied the chair, and in appropriate terms expressed the pleasure they all felt on the return of their pastor, the hope that his visit to his native land had recruited his strength, and that he would be long spared to labour among them in word and doctrine, with increasing tokens of success. Mr. M'Pherson, in reply, thanked the friends for giving him and his wife such a hearty welcome back to "bonnie Scotland." The meeting was certainly unique and spontaneous, and he accepted it as a substantial proof of their affection. Addresses were also delivered by Deacons Kelly, Ramsay, Lockhart, and Stewart, Mr. Wilson, Bantaskin; Dr. Coats, and Mr. W. P. Paterson. The church choir, under the leadership of Mr. Millar, sang some selected pieces during the evening.

GLASGOW.—HUTCHESONTOWN.—The annual soiree of this church, was held on Tuesday evening 11th June. The meeting was large and enthusiastic throughout. In the course of the evening addresses were delivered by the chairman, Mr. A. B. Munro, and Mr. D. M'Donald. The latter gentleman, in name of the church, presented Mr. Donald with a purse of sovereigns, and and two handsome silver communion

chalices as a token of the esteem and appreciation with which his labours are regarded by them. Mr. Donald made a suitable reply. Several anthems, solos, and recitations were tastefully rendered by the church choir and friends. Miss Forsyth ably presided at the pianoforte.

GLASGOW.—ADELAIDE PLACE.—*3rd Glasgow Corps of the Boys' Brigade.*—On Tuesday, the 26th May, this Corps was inspected by Lieutenant W. A. Smith, 1st L. R. V. in St. Clair Street Hall, North Woodside Road. By invitation of the officers of the company, a large number of members of the church, and others interested in the movement, witnessed the inspection. Shortly after eight o'clock the boys assembled in one of the lower halls, and after being formed into companies, marched upstairs, taking a position in front of the platform of the large hall. Each of the lads wore a little forage cap with silver cords, and the number of the company sewn in front. At the word of command every boy uncovered and joined in singing the hymn "For the beauty of the Earth." The Lord's Prayer was afterwards repeated, every boy taking part in it, after which part of the hymn, "Onward, Christian Soldiers," was sung. The column then stood at attention, after which it retired, and line was formed on the rear company. The officers took positions in front, and as Lieutenant Smith advanced, he was received with a general salute, the "Garb of Old Gaul" being played on the piano. The inspection of the ranks was then made, after which Lieut. Smith took his position at the saluting base, and the column marched past at wheeling distance. Having been put through a number of movements, line was formed, and the appointment of non-commissioned officers took place, the boys, in answer to their names, advancing to the front and receiving their respective stripes with a military salute. An interesting part in the proceedings of the evening was the presentation of a medal given by the lady teachers in the schools for competition among the different squads, to be worn at drill by the member of the wining squad, appointed by the officers as having the best report from his teacher, and most successful in class exercises. As Arthur Chard advanced to receive the medal on behalf of No. 3 squad, he was received with cheers. The boys were addressed by Howard Bowser, Esq., and the Rev. Mr. Cave, London, after which Lieut. Smith advanced and said he wished to reciprocate the good feeling that had been referred to as existing between this company and his own, and to thank them for having asked him to be their inspecting officer. When Mr. Yuille, their commanding officer, told him they were to attempt regular battalion drill that night, he thought them rather ambitious, but having seen the drill he felt surprised, not that they had attempted it, but that they had carried it through so well. He complimented them on their general efficiency, pointed out a few faults, and concluded by urging the boys always to do their very best, whatever work they might undertake. The boys afterwards gave three ringing cheers to Miss Smith for presenting the medal and the stripes, and also to the ladies for the sympathy and support they have given to the company. The Rev. G. Yuille, Stirling, engaged in prayer, after which the national anthem was sung, and the column dismissed.

GREENOCK.—GEORGE SQUARE.—A social meeting in connection with the church lately formed here was held on Wednesday evening, June 10, the pastor, Rev. Robt. Bennie, M.A., in the chair. The occasion was the securing of a site for a church, and the opening of a building at present situated on it as temporary accommodation for week-meetings. There was a good attendance, and a hearty spirit prevailed. We understand that the site which has been secured is situated in George Square, and is in every way well suited for the purpose in view.

KELSO.—*Tea Meeting.*—On Tuesday evening a tea meeting was held in the chapel for the purpose of giving the Rev. Richard Steel a welcome to Kelso. There was a good attendance, consisting chiefly of the members and friends of the congregation. The Rev. Mr. Steel presided, and, in the course of his address, said that when he came to Kelso first he had no idea whatever of being permanently settled here, but at the very urgent request of the Church and the desire of the Home Mission Committee he consented to accept the pastorate of the church here, and evangelise in the district around. Several circumstances led him clearly to see that it was the will of the Lord that he should come. He then proceeded to speak on the "Work of the Christian

Ministry," and stated that very much of its success depended on the members of the congregation themselves. He then asked them to encourage him by prayer, hearty sympathy, and co-operation in the work of the Lord; and further stated that the end and object of his ministry would be, as it had been all through his life, to seek the conversion of souls and the establishment of believers in the faith and hope of the gospel, and expressed his willingness to heartily co-operate with all who loved the Lord Jesus Christ in advancing the cause of our common Lord and Saviour. Addresses were also delivered by Mr. Craise, Berwick, on "Holiness;" by Mr. Brown, Selkirk, on "Following Christ;" by Mr. Thomson, Galashiels, who, in a humorous and instructive address, urged the people to encourage their pastor by heartily co-operating with him. Other gentlemen present also spoke, and a choir, under the leadership of Mr. W. Neil, rendered a number of sacred pieces at intervals. Altogether, the meeting was a pleasant and enjoyable one.

LEITH.—The new Baptist Church in Madeira Street, North Leith (Rev. J. P. Clark's), was opened for public worship by the Rev. F. H. Robarts, Glasgow, on 12th June. The congregation formerly occupied an iron church on the site of the present building. The new building is in the early English style of architecture, and has two front entrances. Underneath the church is a large hall, and in order to give a good height of ceiling for this hall, the floor of the church has been raised above the level of the street. A flight of easy steps, consequently, leads from the pavement to the entrance lobby. There is a gallery at the street end and the sides of the church, which is seated for 560 persons. A platform or reading desk has been erected, instead of the old-fashioned pulpit, and part of the flooring in front of this platform is removed on baptismal occasions, so as to expose the large baptistry. The baptistry is lined with zinc plates. Retiring rooms have also been provided. The church, which has been built from designs prepared by Mr. Robert Wilson, architect, Queen Street, Edinburgh, is well lighted and ventilated, while in winter it will be heated by hot water pipes. The cost of the building is about £2800, part of which has yet to be subscribed. Mr. Clark has left to enter upon his new sphere of work in London.

PAISLEY.—VICTORIA PLACE.—On Sabbath morning 24th May, a meeting of young men connected with the church and congregation desirous of forming a Young Men's Sabbath Morning Association in connection with Victoria Place Church was held in the hall at 10 o'clock. Mr. J. Fulton Reid occupied the chair, and after devotional services had been engaged in, introduced the subject, when it was unanimously resolved to form such an association, and a committee was appointed to draw up a constitution and preliminary arrangements. The recomendations of this committee were brought before a meeting held on Monday 1st June, when an amended constitution was adopted and office-bearers appointed. From the large attendance during the four weeks that the meetings have been held, and the evident interest taken in the matter, it is expected that the association, which is now fairly started, will prove a success. — *Excursion.* — The annual Sabbath School's Excursion took place on Saturday, 13th June, and was attended by 300 scholars, teachers, and friends. The company met at 3 p.m. at Gilmour Street Station, Paisley, and proceeded by special train to Langbank, where the use of a field had been kindly granted. After partaking of lunch on the ground, games, &c., were engaged in, the company returning to Paisley by special train at 8.30 p.m. The weather was beautiful, and the day passed off in a very pleasant manner.

NOTICES TO CORRESPONDENTS.

News from the Churches for the Magazine must be in the hands of the Editor not later than the 20th of each Month.

Communications referring to articles for the Magazine to be sent to the Editor, Rev. G. YUILLE, Stirling; those referring to advertisements and the supply of copies of the Magazine, to the Publisher.

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CHURCH NOTICES.

CHURCH.	MINISTER.	HOURS OF SERVICE.	
		SABBATH.	WEEK-DAY.
Broughty Ferry—St. Vincent St.,	ARTHUR W. OAKLEY.....	11.15 and 6.30	Wed. .30
Dumbarton Dennyston Hall, William Street,.....	JOHN M'LEAN,.....	11.15 and 6.30	Wed. 7.30
Dumfries—Tabernacle, Newall Ter,	G. W. M'ELWEE, M.A., B.Sc.	11 and 6	Tues. 8
Edinburgh—Dublin Street,.....	WILLIAM LANDELS, D.D., ..	11 and 6.30	Thurs. 8
,, Duncan Street, Newington	JOHN M'LELLAN,.....	11 and 6.30	Wed. 8
,, Marshall Street,.....	ALEX WYLIE, M.A., ...	11 and 2 15	Wed. 8
,, Rose Street, ...	S. G. WOODROW.....	11 and 6.30	Wed. 8
Falkirk—Melville Street	WALTER J. MATHAMS	11.15 and 2	Thur. 8
Glasgow—Adelaide Pl., Bath St.,	D. P. M'PHERSON, B.D.	11 and 2	Wed. 8
,, N. Frederick Street,....	.....	11 and 2	Wed. 8
,, John Knox Street,.....	P. J. ROLLO,.....	11 and 2	Wed. 8.15
,, Copeland Road, Govan	JERVIS COATS, M.A.,.....	11 and 6.30	Wed. 8
,, Cambridge Street,.....	ROBERT HOWIE	11 and 2	Wed. 8
,, Sister Street, Bridgeton,	W. JOHNSTON MILLAR.....	11 and 7	Wed. 8
,, Queen's Park, P. Edward St. Vict. Rd.,	T. D. LANDELS, M.A.,.....	11 and 6.30	Wed. 8
,, South Side, Corner of Kirk St. and Buchan St., Gorbals,.....	W. H. ELLIOTT, ...	11 and 2	Wed. 8
Greenock—George Square,..	ROBERT BENNIE, M.A.	11 and 6.30.	Wed. 8
Hawick—Baptist Chapel,.....	WM. SEAMAN,.....	11 and 6	Wed. 8
Helensburgh — Good Templar Hall, East Princes Street.....	G. A. WILSON.....	11 and 2	Wed. 8
Kirkcaldy—Whyte's Causeway,....	ALEX. BISSET	11 and 2.15	Wed. 8
Paisley—Storie Street,.....	OLIVER FLETT, D.D	11 and 2	Wed. 8.15
Pitlochry—Baptist Chapel,.....	WALTER WALSH,.....	12 and 6.15	Thurs. 8
Stirling—Murray Place,.....	GEORGE YUILLE,.....	11 and 2	Wed. 8

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SCOTTISH
BAPTIST MAGAZINE.

The Mutual Relations of Pastor and People.

By Rev. S. G. Woodrow.

"Brethren, I beseech you, be as I am; for I am as ye are."—Gal. iv. 12.

N these touching words the apostle beseeches the Galatians to give up all for Christ, and he bases his appeal upon the ground of sympathetic unity between Him and them. Describing his past he says:—I once gave up everything that I held truth, and the dearest prejudices and associations for Christ's sake, and so that I might serve you in the gospel. Won't you come over to my side, and take your stand where I am? Sacrifice calls for sacrifice, service for service. "I beseech you, brethren, be ye as I am; for I am as ye are." Taking His words I would found upon them the topic of this morning's discourse,—the mutual relations of pastor and people.

The relation of pastor and people is one of the most sacred that can subsist between man and man. It is formed under a special divine sanction; it brings us near to each other, where our beliefs and experience are the deepest; it affects interests which are by far the most solemn and momentous, in comparison with which the interests of this world are poor and insignificant. The pastor is an under-shepherd of a flock of Christ. He is called upon to watch for souls as one that must give an account. He is required to be instant in season, out of season. He is constantly brought into closest fellowship with his people, and by preaching and other services touches the very roots of the lives which are being lived around him. In the chiefest crisis of life he is sought; at the marriage, when two lives merge in one for better or for worse; at the sick-bed, when precious life trembles in the balance and the weary watchers hope against hope; in days of sorrow and calamity, when the earthly discipline of the heavenly Father grows darkest, and Christian faith is tried to the utmost; at the cold grave-side, when weeping mourners

bury their dead out of their sight, and the great mystery of man's mortality casts its shadow over the heart. Nor is this all; for it is his duty to guide the awakened soul to Christ, the unchanging Saviour; to enter with sympathy into the perplexities of doubt and confusions of thought which keep men from Him who is the Truth; to help the backslider back to the Father he has forsaken, and the Christ he has dishonoured; and to engage in various gracious ministries inspired by the example of his great Master, who came to seek and to save that which was lost. Thus there rests upon him the care of the church, and also the larger burden of the world's sin, with all its mystery and might, its snares and wretchedness, its strife and wrong, its bitterness and cursing.

A relation so sacred should neither be hastily formed nor heedlessly broken. It was originally designed to be permanent, so far as anything can be permanent in this world. From its very nature it is something fixed, and dissoluble only in obedience to the ends which it subserves, or to some higher claims of Christ's church and cause which God may make known and impose. If the pastor were merely a preacher whose duty was confined to discoursing upon the truths and precepts of God's Word, as soon as he had treated in order the most important of them his work would be done. Or if he were only an evangelist sent of God to awaken a so-called revival of religion, a brief visit of a few months would suffice for the purpose, and he would be called to go to some other city or village. Adopt either of these views of the Christian ministry and a staff of itinerant preachers would best fulfil its requirements. But we have derived from scripture teaching and apostolic example a higher idea of the mission of a Christian pastor. He is something more than a lecturer upon Bible themes; something more than an evangelist bidding men repent and believe the gospel. He is emphatically a *pastor*, who must feed and tend the flock of Christ, of which the Holy Ghost hath made him overseer. And in order that he may do this deeper and higher work he must both know his people and be known by them; being a man whom they can look up to and trust, and who is able to enter into their special circumstances and needs. Hence, the best work of the ministry is done not in the first years of the pastorate, but afterwards, when character begins to play its part and to tell upon men, when mutual confidence and attraction give an added power to the message of God's Word—a work, indeed, which statistics cannot enumerate, and which no published report can describe, but wrought out in silence among the deeps of human experience and life, and seen only in its results in that great day of revelation when the secrets of all

hearts will be manifested, and the faiths and struggles of earth will be crowned with a heavenly benediction and reward.

Holding as I do these views of the Christian ministry you will understand the hesitation which I felt in resigning my late charge in order that I might accept the invitation which you had sent me. I had reason for believing that my ministry was becoming increasingly useful; that I had got the touch of the people as never before; and that, if I remained, a time of joyful reaping would follow the seed-sowing—often done in tears—in which I had been engaged. Besides, I was bound to my people and to the place by ties of no ordinary strength. In the beginning of this century my grandfather, the Rev. Philip Davies, was their pastor, and by his simple devotion to the gospel of Christ and the welfare of the church, left behind him a name which is still honoured and fragrant. Afterwards, though at some interval, my father entered into his labours, and by his force of character and distinguished ability as a preacher, contributed very much to the increase of the church, and of nonconformity throughout the town and neighbourhood. Thus, by a singular providence, it fell upon me to take up a work in which I had the deepest personal interest, and to labour among old, well-tried friends, amidst scenes both familiar and consecrated. And throughout the nearly five years of my ministry with them not a single jar has disturbed the harmony of our fellowship, and in every respect the work of God in our hands has prospered. Why, then, am I found in this pulpit this morning speaking to you as your pastor? In brief, I reply, Because I believe that in inviting me you sought and received divine direction; because your position as a Baptist Church in this important centre of intellectual thought and Christian activity makes special demands upon the spirit of self-sacrifice, and offers wide scope and a promising field for Christian work; because I am assured of your united and earnest support in prosecuting my ministry as a preacher of the gospel of the blessed God; and because I cherish the largest hope that our labours shall not be in vain in the Lord.

In entering upon this ministry I desire to emphasise this morning the *mutual character* of our relationship as pastor and people. "Be ye as I am; for I am as ye are" are words which very forcibly pourtray the interchange of thought, of life, of responsibility, and of success which marks our union. We depend one upon another, and shall, in a thousand ways, influence each other's faith and work. We shall rise or fall, grow in devotedness or lapse into supineness, make or mar the mission to which we are called, very much in proportion to our realisation of individual responsibility, and yet of our real

oneness in Christ. The old proverb, "Like priest, like people," puts the truth in homely phrase but very pointedly. There is a tendency to assimilation so that we catch from one another a spirit in religion and work, a tone of thinking upon Christian truth, a form of character and of church life. In doctrine, in matters of worship, in questions of liberality, pastor and people act and react upon each other. An earnest minister makes an earnest church, and an earnest church makes an earnest minister. We must not either of us cast the blame on the other; for none but He who knows all hearts can judge between us. If the minister is cold, it may be the church's fault; if the church is cold, it may be the minister's fault; nay, it is the fault of both, for it is our duty to stir each other up, and to provoke one another to love and good works. We must not shirk, but share any and all responsibility as fellow-workers in the gospel of Christ.

For my part, I know and feel the solemn weight of the ministry which is appointed me. It grows more solemn, and yet more precious as the years advance. At the beginning, when faith is fresh and enthusiasm burns with strange energy, the work is surrounded with surpassing attraction. The imagination pictures the great things which God will do through us—the increase of the church, the conversion alike of infidel and outcast, the rapid progress of the truth everywhere. There is not, then, as in after years, such a burden of the Lord resting upon the soul. For it takes time to learn the deep-seated repugnance of men to the truth of Christ, and to enter into the sublime patience of Him with whom a thousand years are but as one day, and who wrought not for instant success, but with the stretch of centuries before His prescient vision. But though the high spirit of early consecration is lost, it finds itself again in that closer sympathy with the Christ, in that deeper insight into Christ's gospel and man's sin and need, in that more precious oneness both with God and with man, in that broader charity and larger hope which come with the years spent in constant fellowship with Christ and truth, and untiring service in His name. But I shall often need your loving sympathy and helpful ministries. Even Christ besought His disciples to watch with Him when He entered into the stress of the conflict. Often it is the pastor's duty to speak words of hope to others when his own heart is cast down within him; to comfort mourners when his own sorrows are multiplied; to inspire others with courage when he himself is faint-hearted; to help the Christian pilgrim on his heavenward way when his own feet are weary and blood-stained. Sometimes the boldest preaching springs out of hard inward wrestlings and sternest experience, just as it is fabled of the

nightingale that it sings its sweetest song with a thorn in its breast. It was he who sat well-nigh heart-broken under a juniper tree, wishful for death to end his anguish of soul, who once stood dauntless and alone on the heights of Carmel as the Prophet of the Lord. After excitement follows weakness and confused emotion. Grand moods when God lays His hand upon men exhaust themselves, and the sometime hero becomes reduced to the stature of ordinary men. The preacher speaks brave words for Christ and His Truth—speaks like one inspired, and some will think with envy of his spiritual greatness; but follow him from his pulpit to his home, and there upon his knees you will see him in prayer, pouring out the lament, "Woe is me! for I am undone; because I am a man of unclean lips." Think, too, of the temptations hidden and subtle which assail the good minister of Jesus Christ—the temptation to conceal some truth or truths which God has revealed to him; to assume virtues, if he has them not, and so mar his life by insincerity; to pander to short-sighted prejudices, to sectarian narrowness, to partizan interests, to popular tastes; to preach for applause and not for Christ; to leave the difficult breach for others to storm. He who would keep his ideal pure and high, and would do his work from the noblest motives, avoiding these dangers to his faith, will know what it is to wrestle as Jacob did with the unseen friend who alone is able to succour them that are tempted. The apostle Paul had passed through the conflict and wrote its record, "Who is weak, and I am not weak? who is offended, and I burn not? If I must needs glory, I will glory of the things which concern my infirmities." We need your sympathy then both on account of the solemn nature of the Christian ministry and of the temptations which beset it. "Brethren, I beseech you, be ye as I am; for I am as ye are."

Between pastor and people there should be mutual confidence and respect carried to the extreme of generous magnanimity. To mistrust each other's motives, or misconstrue each other's conduct is a sign of moral weakness, is most pitiful on the part of those who are the sworn servants of the same divine Lord, and is sure to be followed by disastrous results. Let us trust in each other with a full heart. Should any false rumour be whispered, let us not believe it; certainly, we must not assist in spreading it; and if it should carry with it some show of truth let us remember the divine precept which Christ left for our direction in such a case, "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother." So also in regard to the methods and plans of Christian work let us be

at one among ourselves. Sometimes we shall differ from each other in opinion, even concerning matters of vital moment; nothing is more likely, for we are independent men with minds of our own, and are unhampered by ecclesiastical law and fixed usage; and nothing is more desirable, for it is a sign of conscientiousness, of hearty interest, and of unflinching fidelity to what we believe to be good and right. But we may differ in opinion without being divided in heart, and without having recourse to the mean and self-condemned policy of imputing unworthy motives to our temporary opponents. To such evil and low surmisings we must give place, no, not for an hour. I will give you credit for upright motives even when I may think you most mistaken, and I claim from you the same measure of Christian charity. You will discover, I think, that I am not a self-seeker, or a time-server, that I shall not busy myself in other men's matters, or ride rough-shod over the convictions or prejudices of any with whom I work, that in every change I may seek to introduce and in every enterprise I may support my chief object will be the honour of Christ, and my next the welfare of this church. Christ must, indeed, ever be first—nay, first, and midst, and last—the Alpha and Omega of all our doings; for His glory is inseparably associated with the purity of His Church and the advancement of His cause. It is impossible that a church should prosper at the cost of His shame; and whenever His name is magnified He imparts the new lustre unto the church, which is His bride, that it may share it with Him. In this supreme aim and in our devotion to it I believe that we are fully agreed. From all that I have heard of your history as a church of Christ, and from all that I have seen for myself, I entertain the fullest confidence that we shall keep the unity of the Spirit in the bond of peace, "with all lowliness and meekness, with long-suffering, forbearing one another in love," remembering that One is our Master, even Christ, and that all we are brethren.

A few plain practical words—the commonplaces of this subject—and then I will close. (1.) Neglect not the assembling of yourselves together. Both on the Lord's Day and at the week-night service be in your place. Do it for Christ's sake, who has promised to meet His disciples and is grieved at their absence; do it for the gospel's sake, for the success of church work depends very much upon the promptness and fidelity of those who are banded together in Christian fellowship; do it for your own sake, for your growth in grace and the joy of the Lord which is your strength will be deeply affected by it; and do it for my sake, who will be helped by your presence, and discouraged by your staying away. I know that it is my duty so to

preach that you will desire to come, that you will feel that absence is a loss to yourselves; but on the other hand my preaching will itself be inspired or dull, partly in response to your earnest attention and sympathy, or careless indifference. The success of wit, it has been said, is in the ear of the listener; and it is no less true that the eloquence of the pulpit is in the audience as much as in the preacher. Demosthenes stirred up the Athenians to exclaim with a loud voice, "Let us go against Philip," but not even his eloquence could have aroused the resolve had it not been for the latent patriotism to which he appealed. And unless you come and hear, I cannot do much in stirring up your hearts with the glorious truths and sublime prospects of the gospel. The celebrated Handel once consoled himself for a scanty audience by saying—"it made de music sound de finer;" but no such consolation offers itself to the minister of Christ. It is true that sometimes when only two or three have been gathered together the place has proved a very Bethel; but for the most part it is the larger congregation upon which the glory descends, when the people are assembled at the "tent of meeting." Be prompt and regular in your attendance at the services of the church, that so heart may beat in sympathy with heart, and the preacher, catching the contagious impulse, may speak with demonstration of the Spirit and with power.

(2.) Brethren, pray for us. Such was the apostle's written request to the Thessalonian Christians. He felt that he needed their prayers for himself that his faith might never fail, nor his zeal relax; and he knew that only through their prayers could the Word of the Lord have free course and be glorified. Our need, brethren, is not less than His; and the old truth is as applicable now to the interests of Zion as it ever was,—"I will yet for this be enquired of by the house of Israel to do it for them; I will increase them with men like a flock." A praying church will be strong, and holy, and united, and prosperous. God will fulfil all its desire, and enrich it with all spiritual blessings in Christ Jesus. But it is for myself that I would to-day specially crave your prayers, for there is nothing which will bind us more closely together, or which will make my ministry more useful to you. To know that you have me in remembrance at the throne of grace will be a source of strength to me, and it will give an unction to my words beyond that which comes from the preacher's spirit, an unction which will be God's work within you in response to your prayers. Brethren, pray for us.

(3.) Let us labour together for Christ's sake and the gospel's. Every one of us must be a worker of God as well as a worshipper of God. This is a truth which is recognised now as never before in the

Church of Christ. We believe in the gospel of work. The one-talented man with his acommodating napkin is quite a proscribed character in this busy age, this age of blossoming philanthropies. And the Church of Christ is so free in its spirit, and so large in its scope that it can take in all enterprises that are seeking to promote man's welfare. It has been the author of every benevolent movement in the past and present, and supplies most of the workers in the world's vast harvest field. But while I would not say one word in disparagement of the outside philanthropies which are being carried on, especially in a large Christian city like Edinburgh, I would put in a plea for concentrated effort in connection with this church. This church is critically placed; has a real mission here, so we believe; and enters to-day upon a new epoch in its history. Let us seek above all things its healthy growth and advancement for the gospel's sake. If we believe in its principles, then here is our vantage ground for work in Christ's name. I don't ask any of you who are actively engaged in work disconnected with this church to give it up; but I do ask you to keep your warmest affections and strongest energies for the upbuilding and extension of Christ's cause here. Charity—the charity of work as of substance—should begin at home, and there find its chosen sphere. Is there one of you who will hold back and shrink from the call? I don't believe there is one. And I am sure that if we all labour together with singleness of eye to Christ's glory, and with humble dependence upon the promised Spirit, God will pour us out a blessing that there shall not be room enough to receive it.

In the future the progress of Christ's Kingdom and of all God's work in the world will depend less and less upon the gifted few, and more and more upon the one-talented many. The spread of culture for one thing brings men to a nearer level, and next it is not by conspicuous eloquence, or commanding abilities, but by faithful personal labour—brother helping and rescuing brother—in one word, by the method of Christ, that the evangelisation of this sin-stricken world is to be accomplished. There is some Samaritan-task for us all. May God give us both the Christly love and the Christly wisdom to do it now and ever.

As I stand here on this first Sabbath of my ministry among you, a vision—which is a forecast of coming days—passes before me. Change and death will be busy as of old. The aged will become yet feebler and feebler until at last the pitcher is broken at the fountain, and the wheel broken at the cistern. Some in the prime of life will be prematurely cut off; others will be kept for labours

more abundant. Young faces lighted up with the light of God will grow familiar, and the work which fell from the loving grasp of veterans in Christ will be taken up by vigorous successors upon whom their mantle has descended. But above every changing scene I see the glorious form of the unchanging Saviour who declared, "Lo, I am with you alway, even unto the end of the world." His presence will never be withheld, His love will never grow cold, His mighty grace will never give up the great work of redeeming men, for which He offered Himself a living sacrifice unto God. And so the vision is bright and full of hope. Christ is the surety of our success. By His Spirit, the Spirit of truth and power, He presides over the church which He has purchased with His precious blood, and fills it with a holy energy before which thrones and principalities tremble and fall. Every achievement is His work from the successes of Pentecost down to the last conversion which has made heaven resound with joy. It was His power which shook the world in apostolic times, so that luxurious Asiatic, philosophic Greek, martial Roman, and even the Jew with his prejudice and bigotry, bowed at the name of Jesus and submitted to His gentle sway. It was His power which produced revivals of gospel truth and pure religion amidst mediæval corruptions, and in spite of an arbitrary Popedom. It was His power which effected the glorious Reformation when the Church of Christ awoke to new life and began a career out of which has sprung all the light, and liberty, missions to the heathen, and benevolent enterprises which mark our times. Upon His power we must still depend. Not the wisdom of the wise, nor the eloquence of the eloquent, but the mighty Spirit of our God and of His Christ is our evangelical resource to-day. Come, blessed Spirit, bless our sowing and our reaping—fill our hearts with Thy sacred love and fire. Then we shall not toil in vain or ever grow weary in well-doing. "Wherefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

A Word Fitly Spoken.—A fine example of a word fitly spoken is found in Dr. Bushnell's biography. An intelligent but not religious young lady, after spending a social evening with the good doctor's family, was escorted home by her courteous host. On their way the brilliant starlight led them to talk of astronomy. The doctor spoke of the law of harmony which held each little star in its appointed place, and then turning to the bright-minded girl, with a winning smile, he said, "Sarah, I want to see you in *your* place." This was all he said that was personal, but the thought thrilled her young soul as if it had dropped upon her from the skies. Its effect was to win her to discipleship. "A word spoken in due season, how good is it!"

Hearkening—to God or Man?

By Rev. O. Flett, D.D.

"Whether it be right in the sight of God to hearken unto you more than unto God, judge ye."—Acts iv. 19.

AS a matter of fact, people do hearken. In most things that they do they are acting in deference to the will or the wishes of some one. Service in itself is right; the only question is as to whether it is the right master that is served. In all domains of action there is a right and a wrong master; and the great point is to know who is the right and who is the wrong one, and then to choose the one and reject the other.

In the ordinary work of life there is no great difficulty in these respects. The servant is not in ignorance as to who is his master, or as to the instruction given him for his work. But this does not prevent him sometimes from forgetting both. From a desire to get through with more ease, he may listen to some interested party, and take a very different course from that prescribed to him. In proceeding in this way, however, he knows when he reflects on it, that he is not obeying his master's command; and he knows as well that in this he is doing wrong. If challenged, he will not deny that the right thing for him is—to do what his master has bidden him. As a principle, he will freely grant this.

Now it is not very different in the domain of religion. Here there is no questioning that it is God who is to be served. Yet here, as in secular things, it not seldom happens that what God has said is overlooked, and things which seem more easy and pleasant are preferred. It is the struggle between the two that makes the religious life difficult and arduous. But it is a struggle that cannot be evaded. There is the word of God calling us to act in a certain way, and there are other voices inviting us to act differently. Sooner or later, we must make our choice between them; and the way in which we decide brings out into the light what manner of persons we really are.

As we see from the words quoted, the Apostles very early in their work found themselves called on to make this choice. They had heard the words of their Lord, and were earnestly setting themselves to carry out the instructions which they contained; but on its becoming evident that they were making progress in the work assigned them, the counter instructions of the rulers of their nation

were issued against them. They had been preaching Christ as the Saviour and Lord of all men. This the priests in Jerusalem distinctly and peremptorily forbade. In presence of this conflict, the Apostles were not slow in deciding. They did not hesitate a moment. At once they let it be known that their course was taken. They would obey their Lord; not the Jewish priests. And they not only let this be known, they showed that this was the way that those priests themselves ought to approve. "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye."

Put in this way the priests could not gainsay the appeal. They were bound to admit that God is to be served rather than man. But they would not admit that what the Apostles were preaching were the truths of God. The claim of the priests has all along been that they are the officials through whom God communicates His will; and, therefore, that people ought to take their ideas as to the will of God from what they say. The Apostles had not acted on this assumption. They had learned their Lord's will directly from Himself. They had personally heard His words and seen His deeds. They had no need, therefore, to come to their priests to learn. They had not come, but had acted on their own perceptions as to what was their duty; and this course they were prepared to defend. "We cannot," they boldly affirm, "but speak the things which we have seen and heard."

Over against the assumption of priests they put their own personal judgment—founded on what they had seen and heard. In this they acted on the true principles of freedom, and sounded the first note of Protestantism for all future time. Had they not acted in this way, the consequences would have been most fatal. The truth regarding Christ would have been buried, and the race would have fallen back into slavery and priestcraft. In place of this, the good news that Jesus Christ is the world's Saviour was fearlessly proclaimed, and freedom to think and speak as in the sight of God was vindicated once for all as the birthright of every man.

Two things are suggested in this incident. (1) That in religious matters we ought to see and hear for ourselves. It was the fact that the Apostles had done this that made them the men they were. Had they been satisfied with taking on trust what was passing for truth in their day, they could have done no lasting work in the world, but would have passed away unnoticed like the mass of their countrymen. In place of this, they went and saw Christ for themselves, and heard Him speak, and formed their own conclusions from what they saw and heard. The same principle rules still. If we merely deal in

hearsays, accepting the view of this or that party, we have no solid basis for our faith; whereas, if, following the example of the Apostles, we look into truth for ourselves and examine and judge as in the sight of God, we see—we hear—we get into the region of reality. We feel and know that the things which in this way we come to believe are the truth of God. Our intelligence and heart perceive and feel their force. They are true to us, and no amount of opposition from without can shake our confidence in them.

This is the kind of faith our Lord requires from us. He calls on us to look to Him, and see what our faculties of perception will enable us to behold in Him. The records of His life are within our reach; and we are personally to study them. He Himself is present with us in the region of thought and feeling, and He invites us to think of Him and to ask Him for help in all our difficulties. He hears our prayer. He is ever ready to respond to our hearts' longing. Our position is thus not essentially different from that of the Apostles. They, indeed, had the testimony of their senses; but their faith did not rest in the region of sense but in that to which their senses had been an inlet. Even in their case faith rested in those spiritual realities revealed to them in their inner vision. With them, as with us, faith emerged in response which heart makes to heart and spirit to spirit. In thought, in desire, in prayer, we get a vision of Christ; and in that vision we believe on Him. And our faith, thus resting on Him, is living as that of the Apostles, and, like theirs, able to stand against all adverse forces.

(2) That our religious services ought to be the outcome of our faith. The Apostles spoke because they believed. Their speaking was thus living, and effective in advancing the truth regarding their Lord. Works without faith have no place in Christ's kingdom. The age of mere forms, ceremonies, shadows—however appropriate once—is past. What is now required is a service of faith. As we believe, is the rule. Up to this measure our service now as in days of old is accepted by Christ and made potent in the furtherance of His kingdom. What one intelligently thinks is the will of His Lord and sets himself to do, he may safely attempt. It is sanctified by being brought into relation with His name, and is graciously reckoned among the agencies by which his work is being accomplished in the earth.

A knowledge of this helps us to bear up under the difficulties of the way. For now, as in Apostolic times, there are adverse commands out against those who act as they think their Lord and not man enjoins. In the past it was the authority of the priests and the

traditions of the elders; now it is that of the church and the decisions of Councils. Now, as then, class interests rise up against the independent doing of the will of God; but the energy and spirit with which this assumption is resisted have lost none of their force. As surely as the claim is made, it is resisted and met with the spirit of the reply of Peter—"Whether it be right in the sight of God to hearken unto you more than unto God, judge ye: for we cannot but speak the things we have seen and heard."

Church Anniversary Hymn.

By Rev. P J. Rollo.

Jehovah! God Most High!
Our Maker and Defender!
Redeemer ever nigh,
With mercies sure and tender,
Our heartfelt song we raise
To bless Thy changeless love
Which crowns our fleeting days,
With radiance from above.

Though earthly helpers fail,
And earthly hopes deceive us,
Thy work shall still prevail,
For Thou wilt never leave us.
Thou comest aye most near
When other friends depart,
Each wav'ring soul to cheer,
And nerve each fainting heart.

Speed on ye rolling years,
Our Master still is o'er us,
In sunshine or in tears,
He holds the prize before us.
Then wake true zeal and love,
High hope burn bright and clear,
Press closer, faith, and prove
Thy Helper still more dear.

Onward we urge our way,
On Thy sure word depending,
Fulfilling day by day
The task Thy love is sending.
Our pride to work for Thee
With hearts serene and bright;
Our hope Thy face to see
In heav'ns eternal light.

A Bit for Boys.

By Robert Shanks.

THE sun was hastening to his rest, having showered his glory from a cloudless sky the whole day long.

As his last rays shone on the water from Queensferry down the Firth, the little wavelets danced in merry glee bidding each other adieu till another morn should rise.

With full sail set, and a soft westerly breeze blowing, we went scudding out of Granton Harbour. Having slackened the sheets, we run gaily before the wind, our bowsprit pointing straight for the island of Inchkeith.

On former occasions we had to tack, which necessitated our sitting on the weather side of our craft, sometimes having the pleasure of the sail damped with the spray that came on board. But on this occasion the steersman could stand with the main-sheet in one hand and the tiller in the other, while he feasted his soul on the "beauty all around."

It was such a delightful sail! If the boys who read this bit had been with us they would have remembered ever after, with unmixed pleasure, the first part of our short voyage. They would also have remembered, with equal vividness, the latter part of our voyage, but with very different feelings.

As we sped along we passed several ships under full sail silently carrying the produce of other lands to some port up the Firth. In the distance rose the dear old city of Edinburgh, with its many spires shooting upwards through the thin cloud of smoke which hung lazily in the air. At the foot of this sloping landscape the town of Leith and village of Newhaven stooped to kiss the flowing tide which murmured on their shores.

Five minutes longer on this course will run us ashore on Inchkeith, but as we don't intend to land we tighten the sheets, put the helm "hard up," and our bowsprit sweeps the horizon, till now, we are making straight for Leith Pier.

We have just weathered the pier; the wind has died away; the sun has long since sunk beneath the horizon—even the gloaming is past; darkness has set in, and black clouds seem to spring into existence unbidden and at once. As our sails flap o'er our heads we begin to wonder how we'll stem the now ebbing tide.

Hullo! Look! What's that? In an instant every eye is strained ahead. Why does every face on board wear a look of deep concern

now? No one ventures a word. Each seems riveted to the boards on which he stands. Blank despair seems to have seized on every soul. What can be the cause of this sudden change? Not far ahead, and glaring like the eyes of a huge sea monster, are two lights—a red one and a green one. They are the side lights of a steamboat making for Leith, and we are right in her course. Now every sailor knows that when the two side lights of another ship are seen straight ahead, either ship must alter its course or a collision is certain. We knew this, but there being no wind, we were unable to alter our course quick enough. What's to be done? Every beat of the paddles is bringing certain destruction nearer and nearer, and unless *something* is done right off we must all in a few minutes be struggling in the sea!

Perhaps you ask, "Why don't you shout to those on board the steamer?" But she is blowing off steam, and though we were shouting with all our might we could not be heard. All of a sudden it dawned on one of our company about an old lamp which had been carelessly pitched on board before starting. It was searched out, quickly examined; yes, there's a little oil and small piece of wick. "A match!" Every one rummaged his pockets in search of a light. At last one was found, hidden away in a vest pocket; and this was the *only* one on board. Just think, on the flicker of that match hung the issue of life or death to the five young men on board our craft! Never was a light more carefully struck, and the progress anxiously watched to see if it would burn, or (as some do) go out with the first spark. Each held his breath and spread his coat to prevent the possibility of a current.

It was a terrible moment. Silent as death, broken only by the whizzing of steam, and the splash of the paddles, while the two lights grew fiercer than ever. But the wick has taken fire, and a sigh of relief goes round as one takes the lamp in his hand and waves it in the direction of the steamer. Gradually one of the ship's lights gets less and finally disappears. In half a minute more the steamer from Stirling goes surging past, so close that we could strike her paddle with an oar or boat-hook.

Many profitable lessons might be taken from the adventure, but let this one suffice:—

On the voyage of life, when the thick clouds gather, when some dark temptation besets you, as in the case of Joseph in his youth, and nothing is seen but the red and green-eyed monster of sin bearing right down upon you, trust yourself to Him who said "I am the Light of the world," and with such a Light, the rule of the road is that Sin and Temptation, however big and fierce they may appear, *must* and will pass you on the *harmless side.*

Second-Sight.

THERE cometh a time in the life of man
When earth's realities strike him less,
When the facts of the senses seem nothing, and when
The matters that move him beyond his ken
Are the only things that impress.

Some sorrow perhaps has searched him through,
And burned away in its cleansing fires
Life's baser belongings, and kindled anew
Those higher life-lights that strike out of view
The earth and its low desires.

When life but lives for its holier sake,
The lamp in a temple where no voice sings
But in prayer and praise; those wings that make
That wafting about us, which keep us awake
To the sense of invisible things.

A time when a man in the world's keen eyes
Seems fallen behind on the busy road,
Seems making a senseless sacrifice;
And yet he knows that his heart is wise
In the sight of the searching God.

The world's weak wisdom has taken flight,
Things earthly near him, and heavenly far,
Are suddenly seen in an equal light,
And divested of argument, dumb in his sight,
Stand out for what they are.

Slink out of his way, ye vendors of lies,
By a light not yours he can see you through,
Oh hollow of heart! and oh worldly wise!
The things you would carefully screen from his eyes,
Are the things that are thrust on his view.

And to you, O soul, where the vision is shown,
It may come but once in your earthly strife,
Mark well what it says to you, make it your own,
Beat it out into prayer, ere the angel has flown,
And gird it about your life.

To attempt to serve God without love is like rowing against the tide. But love oils the wheels that makes duty sweet. The angels are swift-winged in God's service, because they love Him. Jacob thought seven years but little for the love he had for Rachel. Love is never weary.—*Watson.*

News from the Congo.

DETAILS have come to hand from Mr. Grenfell of a voyage of discovery made by him in the "Peace" up one of the tributaries of the Congo. This river, which falls into the Congo near the Equator, is called the Mbanghi in Mr. Stanley's map just published. It flows from the north through an unknown and unexplored region of Central Africa, and is the largest affluent which the Congo is known to receive. Mr. Grenfell steamed up this river, going N. by E. for 430 miles. Even at that distance it is over quarter of a mile wide, and is navagable much higher up. Its mean depth is 25 feet, and although there the current runs not more than 80 to 100 feet per minute, it means an immense volume of water to find running S. at a point, as Mr. Grenfell puts it, so near the supposed sources of the Benué, the great affluent of the Niger. It thus opens up a question of great interest for geographers, and is likely to lead to the solution of the mystery which yet hangs about the river system of North Central Africa. The greatest interest, however, attaches to the natives along this great waterway, these being the object of Mr. Grenfell's journey. A full narrative of the journey is likely to appear in this month's number of the *Herald*, but from a notice sent to the *Times* we learn that the Mbanghi is far more populous than any equal length of the Congo, and appears to Mr. Grenfell much more promising.

True, the people are wild, but then his visit was that of the first white man they had seen. In ascending the river (and his wife and 15 months' old baby were on board) Mr. Grenfell met with not a few difficulties from the hostility of the natives, and had it not been for his energetic action on one occassion he and his party would probably have come to grief. His way down the river was, however, most encouraging; plenty of food and not a sign of hostility. He hopes to make the trip again, and has no doubt that he will be able to report peaceable and friendly receptions everywhere. He may also be able to penetrate futher towards the valley of the Shari, the great tributary of Lake Chad. Unfortunately, Mr. Grenfell states, the confluence of the Mbanghi with the Congo is just within French territory, though it is not so represented either on the map in Mr. Stanley's last book or on the latest map of the Royal Geographical Society. At all events, immediately after Mr. Grenfell's return to Stanley Pool, M. de Brazza left Brazzaville, very probably to examine

for himself the great waterway discovered by the English missionary, and possibly to follow it farther. If so, we are sure to hear of his "great journey of discovery," with the usual flourish of trumpets. The commercial importance of Mr. Grenfell's discovery cannot be exaggerated. Whether the Mbanghi is the Welle or not, it must form an important connecting link between the basin of the Congo and the basins of the Niger, the Shari, and the Nile. Mr. Stanley has always maintained that the region lying between the Congo and the Nile is probably the richest and most promising in Africa, and his belief seems likely to be amply confirmed. Besides the Mbanghi, Mr. Grenfell has explored 300 miles of river-courses debouching into the Congo, and, as he is a trained and careful surveyor, he will be able to plot them with precision. The most northerly point of the Congo bend he found to be 2° 11 N. lat., near the mouth of the Ukere or Dujangi.

It is hoped that a full narrative of Mr. Grenfell's expedition will reach England in time to be read at the meetings of the British Association at Aberdeen.

Induction of Rev. S. G. Woodrow.

SERVICES in connection with the induction of Rev. S. G. Woodrow to the pastorate of Charlotte Chapel, Edinburgh, were held on Sabbath, 5th July, and were conducted by Mr. Woodrow in the morning and evening, and by Dr. Landels in the afternoon. There were large attendances at all the services.

A social meeting was held on Tuesday evening following, the pastor in the chair. After tea, and prayer led by the Rev. W. Grant,

Bailie WALCOT on behalf of the church expressed their satisfaction in seeing Mr. Woodrow amongst them, and offered him a sincere and hearty welcome as pastor of the church. They had been without a pastor for upwards of twelve months, and had, therefore, more fully realised the value of a pastor's presence and labour. Mr. Woodrow was the man of their own choice. No lordly patron had placed him there, either with or without respect to their judgment. From their hearts as with one voice they had said "come," and he from his heart had said "I will." Because of their determination not to invite a minister who did not receive the spontaneous suffrages of all the

friends they had been involved in the dangers of delay, but at the same time they had been preserved from the follies of haste, and their patience had its reward in being able to act together in asking Mr. Woodrow to become their minister. They were persuaded also that they were acting under the guidance of Christ, if the harmonious combination of many circumstances tending to one common end were to be regarded as an indication of His will. Without presumption and with much joy they might welcome the man of their choice as the man of God's choice for them. Mr. Woodrow himself was of Scotch origin and from a famous stock. Scotland was in his heart by transmission, and this would help him to settle down among them in an easy and natural manner. He was a man of experience, of unblemished character, of acknowledged ability, and of successful work—a man also of sober judgment, of settled and strong convictions, and one whose mind and heart were in thorough sympathy with all the great truths of the gospel. They believed he would find in Edinburgh a sphere worthy of his gifts and noblest aspirations, and a people responsive to his instructions and example. They would strive by active co-operation and loving sympathy to support his devoted labours and encourage his hopeful heart. Bailie Walcot concluded by reading a letter of cordial commendation from the deacons of Mr. Woodrow's former church at Wokingham; also from Rev. R. Rogers on behalf of the Berkshire Baptist Association, to the same effect.

In the name of the sister churches in Edinburgh and Leith, Mr. Hugh Rose, in a few words, extended to Mr. Woodrow a hearty welcome to the city.

Rev. S. G. Woodrow, in reply, said he felt grateful for the cordiality of his reception so generously expressed through Mr. Walcot and Mr. Rose. He had left a loving people behind him at Wokingham after a brief ministry of five years, and it was an encouragement to receive such expressions of sympathy and good will from those among whom he had come. The catholicity of their present meeting attracted him, for he was a Christian first and then a Baptist. As Christians and as Protestants they were sometimes taunted with their divisions; but the various sections of the Christian church are not divided, they are only distributed. And as we don't complain of the variety and distribution of flowers and trees, neither should we complain of diversity within the Christian church. It is the evidence and proof of life, of earnest conviction, of spiritual as contrasted with mechanical religion. At the same time there should be occasions when our unity in Christ should be exhibited and expressed. We

live in anxious and critical times. There is a great unsettlement and overturning of religious beliefs. Some think we need a new theology with all mysteries exorcised; others meet us with another gospel which is not another but only a vague "perhaps," or a baseless speculation. But what we want is not a new but a real theology—not a new gospel but the old gospel more and more filled with the spirit of Christ. This gospel it would be his endeavour to preach fully and with the accent of conviction. In prosecuting his work, however, he would throw himself upon their faith and charity. The church is a divine institution, but it is made up of fallible men and women. He did not wish either to be idolised or coddled; but would expect from them consideration, sympathy and respect. Edinburgh was a great attraction to him. As compared with Glasgow it represented the superiority of the intellectual over merely commercial interests. It was a noble place for a man, and especially a Christian man, to live in. It had been said there was no room in it for Baptists; but it was not well for Presbyterians to have too much of their own way. A little healthy rivalry would do them good. Even Presbyterians may be wrong in some things—on the question of baptism for instance, or the spirituality of the church. But there was room for all, and it would be his object, while faithful to his own convictions of truth, to work in loving harmony with all ministers of the gospel of the blessed God.

After praise the chairman called upon

Rev. Dr. HORATIUS BONAR, who, having referred to the influence of Rev. Christopher Anderson in Edinburgh 60 years ago, proceeded to speak on the aims and issues of a faithful Christian ministry.

Principal CAIRNS followed and expressed their obligation to the Baptist portion of the universal church. He recalled personal obligations of the deepest character to members of the Baptist church, and alluded especially to the family of Professor Wilson of Edinburgh, Mr. Kirkwood of Berwick, who was intimately associated with Robert Hall and Andrew Fuller. He also remembered, as his personal friends, Dr. Oncken and Dr. Lehman of Berlin, Dr. Steane of London, and Dr. Innes. These were names and memories of other days that showed us that we cannot narrow the Christian church. He hoped Mr. Woodrow would prove worthy of his sires. His name was associated with the covenanting days of the Presbyterian Church and of Scottish history. Referring to the subject of his address, "the mutual dependence of preacher and hearers," he said the whole subject might be summed up in one word, "affection." Things go wrong when that is lacking. The want of it is a radical heresy. He hoped their minister would have their confidence and affection, and that they would support him in every work he undertakes. He hoped also that their minister would always be growing. For himself

he was an adherent of the old theology, and he believed Mr. Woodrow was; but standing by the Bible they must have room for some measure of reasonable liberty. He would have to deal with them sometimes in the way of not sparing them. Richard Baxter used to say that his people at Kidderminster did not prize him unless he laid about him. A Christian minister who does not shun to declare the whole counsel of God will get a hold of men as he could not in any other way. It will be a sign that you are of the true church if you can profit by reproof. He hoped this church would be a loving and prosperous one, gathering in those who were without God in the world, and building up believers in the faith, under the ministry now begun.

Rev. Dr. FLETT joined in the general welcome to Mr. Woodrow, and hoped he would be of service to the church in this great city, where men were tempted on the side of their social and worldly life more than in most places in the land. He proceeded to speak on "Church membership as involving the obligation of church work," and urged the necessity of each member being of use in some way to the church with which he was connected, idleness and diffusive activity being both objectionable.

Rev. G. YUILLE then gave a brief address on "special interest in the young a fruitful means of church success."

Rev. R. SMALL, Edinburgh, offered a few genial remarks towards the close of the meeting.

The hymns sung during the evening were conducted by the choir, led by Mr. Howden, assisted by Mr. Gibb on the harmonium. Votes of thanks were proposed by Colonel Young, Leith, Rev. J. M'Lellan, and Mr. J. E. Dovey. The meeting closed with the benediction.

Something quite out of the Common Run of Programmes.

THE Saratoga meetings of the United States Baptists were held last May, at which Dr. Wayland Hoyt spoke with much power upon "Bible Distribution, the Pre-eminent Privilege and Obligation of Baptists." He argued for Bible distribution, because—(1) It is the distribution of that which is vital in itself; (2) it is the distribution of that which has a strange power of imparting life; (3) Bible distribution is the peculiar privilege and obligation of Baptists, because the Bible is the book of Baptists; (4) because Baptists are the only body utterly unlimbered in the free translation of the Bible; (5) because, if we do not do it ourselves, nobody will do it for us; (6) because now all internal complications as to its distribution are put away.

At this meeting there occurred "something quite out of the common run of programmes." Such a scene of genuinely spontaneous enthusiasm venting itself in generous giving is not witnessed often enough for one to weary of it. This is the way it comes about. There is a packed house. Dr. Bitting tells the story of the Armenians and their work. He interests everybody in Drs. Haygooni and Melchonian. Missionaries who are equal to the expedient of turning an organ-box into a baptistery are certainly worth being interested in. Then he tells how the pastor of an Armenian Congregational church, with some 700 members, one of the largest churches in Armenia, comes to America to solicit funds to help rebuild a 'church-house' that suffered from the Russo-Turkish war; falls among the Baptists; begins to study the Bible; has anxious interviews and heart-tearing struggles; but at last comes to light and cleaves to duty, and is a Baptist because the Word of God teaches him so. The hardest struggle is that of breaking the ties with the people among whom, for twenty-seven years, he has laboured. But conviction of principle prevails, and he is ready to give up all to follow Christ; as he expresses it, 'anything to serve my Jesus as He wants me to.' While this has been going on within him in America, strange things have occurred in Armenia. Two or three of his young men, members of the church, happen to go to Erzeroom, and there hear the Baptist Missionary. They enquire into the teaching that infant baptism is not in the New Testament, and the result is that they come to agree with the Baptist. They go back home to the church and tell what they have heard. The church studies Scripture, and all resolve that infant baptism is not there. Their only trouble is the thought that, if they become Baptist, they must lose their loved pastor, who is away on his mission. They write to him. Is it singular coincidence or remarkable providence that thus pastor and people alike become Baptist, unbeknown each to the other, while seas roll between them? So now here is a Baptist pastor ready to go back to lead a Baptist church. And Dr. Bitting is ready to introduce the man, who will make his first public avowal of the facts that are more romantic than fiction. Of course the Armenian convert—Mardiarias Sariganian his name—is received with enthusiastic applause. Beside him is young Messia Mesaropian, an Armenian student in this country, who is to act as interpreter." In the sequel "Dr Griffith says, 'We must send him back,' and begins to speak of the Missionary Union, but the cries for a collection are too loud, and he has to yield. Then the pledges begin to come in about as fast as men can get the floor. It is 100 dols. here, 100 dols. there, 100 dols. from a sister, and then the fifties are called out, and churches, Sunday-school classes, and individuals vie with each other. Dr. Dean says, 25 dols. from the first Baptist church in Bangkok.' 'From one missionary church to another,' responds Dr. Bitting and the enthusiasm is at its height. The result is that above 1,800 dols. are pledged or twicè what is needed for this one case. Dr. Franklin Johnson, of Cambridge, moves that this money be expended by the publication society in the way deemed best for the work in Armenia; and the exciting episode

is over. It merely proves what all know, that the Baptists have money enough if the way can be found to draw it out. But it raises the enthusiasm of the anniversary to high-water mark." When quiet is restored, Misses Henson and Groves sing beautifully a duet, "The Lord is my Shepherd."

Correspondence.

ANTI-VIVISECTION.

SIR,—The pages of the SCOTTISH BAPTIST MAGAZINE have been open to the discussion of many questions that concern us specially as Baptists. I hope you will allow an interchange of opinion on a matter which touches us as Christian men and women—I mean the rights claimed by Vivisectionists and their supporters. The question, it seems to me, ought in the first place to be discussed on moral and religious grounds alone, apart from the utility or inutility of the practice, and the greater or less amount of suffering inflicted. Are we justified in torturing the creatures that are in our power for a possible, nay, even a probable or certain advance in scientific knowledge? I say no; many of your readers will maintain the contrary. And to begin, I will concede that these opponents may be kindly, enlightened Christians, knowing the love of God and of humanity, and not generally unmindful of the claims of the lower animals. Still, we cannot accept purity of motive as a safe argument, otherwise we should find ourselves defenders of the worst horrors of the Inquisition, and of almost all religious and political persecution. As to my question, some will no doubt deny that torture is inflicted by vivisection, others will say it is justified by the benefits derived therefrom by humanity. I will not go into any details, because these would only tend to withdraw attention from the question of principle, but I may be allowed to say that if any one denies that cruel tortures have been and are inflicted by vivisectionists on animals both in this country and on the continent, he either has made no inquiry into the painful facts, or he is using language in an utterly different way from ordinary people, and should define exactly what he understands by cruelty and torture. To the far more numerous class who will admit that great sufferings are often inflicted on animals, but urge that these are justifiable and necessary in the interests of humanity and of science, I would say, let us not do evil that good may come. The infliction of torture on animals is *to them* an unmixed evil, it has no chastening effect upon them, and leads to no moral reformation on their part. Then it is a fearful moral evil to those who practise, witness, or approve it. To inflict pain, apart from an *immediate* benevolent purpose, or to see it inflicted without active protest, is demoralising to any man. Vivisection sets at defiance the law of love and compassion, "the great link which binds together the whole of creation, from its Maker to the lowest creature" (Ruskin), and fosters a morbid curiosity which is utterly alien to the spirit of the true healer of men. The evils it thus works far outweigh—I speak this deliberately—any greatest good that has ever been hoped for or

imagined by the most enthusiastic supporters of vivisection. Because such evil results cannot be arranged in statistical array they are not less sure and evident. I believe the Christian conscience of our nation will save us from their full disastrous effects, but we have only to look across the channel to see what science, impiously pursued, tends to. Our newspapers were, a few months ago, unanimous in condemning the barbarous cruelties inflicted by French officers on their Chinese enemies; French art as seen in the Salon and other public galleries of Paris, is marked by a sickening realism, a love of horrors and bloodshed, and a growing disregard for decency; and for all this the scientific men are largely responsible. Let me quote a few lines from a newspaper report of a recent execution in Paris. "A continuous stream of cabs brought people at an early hour to the spot. After the execution, the remains were quickly conveyed to the cemetery, where a mock burial was gone through according to law, then the head and trunk were handed over to the School of Medicine, *The professors went to the cemetery* and began experimenting on the body *directly it was replaced in the prison cart.*" This in the sight of hundreds. One is not surprised to learn that "disgraceful scenes were witnessed among the attendant crowd," that "a little street boy dipped his hands into the mingled blood and water" that was being thrown into a drain, and "rushed grimacing among the crowd." Could any benefits that even Pasteur himself claims to have conferred, or yet hopes for, compensate for such ghastly demoralisation of the people? This is not vivisection, but it is one of its immediate results. It may be that such scenes as I have referred to would be impossible in our country, that public lectures illustrated by vivisection experiments would not be tolerated here, but human nature is everywhere the same, and it must be remembered that physiologists are demanding the removal of the present restrictions upon vivisection. It is for the public, in whose interests avowedly experiments upon living animals are made, to say if the practice is consistent with the Christianity we profess. The greatest moral teachers of the age—Tennyson, Browning, Ruskin, the great writer whose loss France is even now lamenting, Victor Hugo—and many men of only less eminence than these, have utterly condemned vivisection, and Ruskin, by resigning his professorship at Oxford solely on account of the university authorities endowing vivisection, has surely shown to thoughtful minds what a heavy price the country is being called upon to pay for her supposed advancement in physiological science.

Once teach that cruelty is justified by intellectual gain, and men will apply your argument to justify the most fearful tortures for paltry pecuniary gains. The Italian School of Medicine is notorious for its vivisection, and Italy stands pre-eminent for all kinds of cruelty to animals. A letter to the *Times* of 12th June refers to "the frightful fact that all animals whose skins are worth a centime are skinned alive in this fair city of the sea (Naples). Old horses, young kids and lambs, all dogs, cats, and rats are all skinned alive, because the skin, when removed from the living creature, is considered more supple, and sells for a somewhat higher price." I forbear to quote

further; but let men of education and Christian feeling say if they dare any longer to teach the soul-and-body-destroying doctrine that we may do evil that good may come.—I am, &c.,

MISERICORDIA.

Intelligence.

DEATH OF TWO CONGO MISSIONARIES.

Tidings have come to hand of the death of Rev. Alexander Cowe at San Salvador, the Congo capital, on 21st May, and of Rev. W. F. Cottingham at Undrehill on the river on June 8th. The former went out from Edinburgh and reached his destination on 1st May; the latter at his station along with Mr. Charteris, of Glasgow, on May 15th, both in good health.

PAISLEY.—THE THOMAS COATS' MEMORIAL CHURCH.

Of the six premium plans submitted for approval, that of Mr. Hippolyte J. Blanc, architect, Edinburgh, has been accepted on the report of Mr. James Sellars, President of the Glasgow Institute of Architects, who had been appointed to examine them. On reporting on Mr. Blanc's design, the referee says:—

"The author has been successful in imparting the 'distinctiveness' externally which he conceives a Memorial Church should possess. The general proportions of the building, and the grouping of the parts, leave little to be desired. The details are refined and beautiful throughout—the treatment of the south gable window and the clerestory windows being especially noticeable. The architectural treatment of the interior is no less satisfactory than the exterior. The drawings show that the author is familiar with the best examples of Gothic art in our own country, and the study he has given to this work has resulted in an admirable design for the Memorial Church. The central tower, surmounted by the open lantern, forms a fitting and graceful crown to a beautiful edifice."

The church is to be built on an ample site, the gradual acclivity of which from the High Street renders it admirably fitted for the reception of so important an edifice. It is proposed to excavate the face of the site in a succession of terraces, and so rear the building from a series of level platforms, which will secure to each front its proper value, and also full light and air to all the main apartments. There will be an easy and continuous approach for carriages to the main entrance both from the east and west; and there will be a passenger approach by a series of staircase flights arranged in sub-divisions between the carriage entrances, and so placed that space is available for a memorial statue in a suitable position, should it be at any time desired to erect one. The hall floor contains two halls to accommodate 256 and 120 persons respectively; a library apartment, large storage area for forms, a heating chamber, a chamber for hydraulic machinery for the organ, and other accommodation. There are two staircases for access to the church lobby, and four exterior doors to the hall floor. The outline of the church is that of a transeptal edifice, consisting of a nave, with side aisles, transepts, and chancel recess. By this arrangement the whole accommodation desired is upon one floor; and by the proportions adopted, there are no pillars or other obstructions to a full view of the pulpit, baptistery, and chancel from all parts of the church. The aisles are liberal width, but without seating. In the south front is the main doorway, entering a spacious lobby projected from the main or south gable. The church will accommodate 800 persons exclusive of the choir. The baptistery is placed in the chancel, where also the choir and organ will be accommodated. On one side of the chancel is a

ladies' retiring room, fitted with five curtained dressing compartments, and on the other side a similar apartment for gentlemen. On the same level there are also the minister's vestry and elders' meeting room. In connection with the planning of the baptistery, the architect it may be mentioned, visited the leading churches of the denomination in the chief English and Scottish towns. The result of the inquiries instituted at each church visited seemed to show that the baptistery was either too prominently placed for delicate or nervous persons, or its value as a leading feature of the service of the denomination too little regarded by its being placed almost entirely out of view behind the pulpit. To obviate both objections, the architect has placed the baptistery so that it shall be within view of the whole congregation, and yet not unduly obtrusive. For facility of service the baptistery is designed with three separate flights of steps—one in the centre at the back for the minister, and one at each end, facing the ladies' and gentlemen's rooms respectively. To partially screen the catechumens as they retire after being baptised, a dwarf *grille* of wrought brass or iron is proposed to be fitted, partly hinged, between the steps of the baptistery and the side walls of the chancel.

In addition to the main entrance to the church on the south front, there is an egress door at each transept and one at each side of edifice at the north end giving access to the vestries, ladies' and gentlemen's retiring rooms. The walls are to be faced with ashlar inside and outside. The roof is constructed with framed principals, partly exposed, and the ceiling is vaulted in wood. The seating and other wood furnishings are of oak, and marble is used for some of the pillars in the interior. As regards the external elevations the leading feature is a single tower reared over the intersection of the nave and transepts and surmounted by a lantern formed of converging ribs of stone grouped in crown form forming a termination to the tower similar to that of St Giles' Cathedral, Edinburgh. The total height of the tower and crown from the level of the street is 183 feet. In adopting this tower and crown the architect has done so believing that it will express the 'distinctiveness' which such an edifice should possess. From its elevated situation, it will surmount most buildings of any magnitude, and, being viewed from a distance, could be identified more readily than would be a spire termination, of which there are several outstanding already in the same town. Such a form seems peculiar to Scotland, as it does not occur in ancient times further south than Newcastle, while of old examples there are only two existing in Scotland—one at King's College, Aberdeen, the other on St. Giles', Edinburgh. In the tower accommodation is provided for a peal of bells and for the bell-ringers ; and, if desired, chime bells may be erected within the lantern or crown, as in St. Giles' Church, and made to ring by machine or manual power in the bellringers' chamber. In the fenestration, the surfaces for glass in the south gable, and in the transept gables, are made large, to afford means for a board treatment of stained glass in those sections of the building. The cost of the edifice will be £25,000, exclusive of bells, organ, stained glass, and decorating—items which will amount to about £5000 more. The work, it is understood, will be commenced immediately the necessary estimates are obtained.

EDINBURGH—DUBLIN STREET.—*Canonmills Mission.*
On Saturday, July 18th, at the close of the usual workers' prayer meeting, an elegant tea service was presented, on the occasion of his marriage, to Mr. Henry Curr, who has led the singing, and otherwise taken a very active share in the work of the mission since its institution.

ROTHESAY.—The Church Bazaar, held last month, realised £416.

BERWICK-ON-TWEED.—The Rev. James Mursell, of Rawdon College, Yorkshire, son of the Rev. James Mursell, of Newcastle-upon-Tyne, has accepted a call from Castlegate Baptist Church, Berwick.

CUPAR-FIFE.—The annual excursion in connection with the Sunday School of the Church here came off on Thursday the 25th June, when the scholars, accompanied by their superintendent (Mr. Beveridge), teachers and friends were conveyed in carts to the magnificent grounds of Nether Rankeilour. There was a good turnout. The company left Westfield, Cupar, about eleven o'clock, reaching Rankeilour by noon. After a repast on the green sward, various outdoor amusements were entered upon with zest. The beauty of the garden scenery was much enjoyed, as also was the surrounding landscape. During the day several hymns were sung on the green, with harmonium accompaniment. About three o'clock a large company sat down to an "open-air tea," after which singing, &c., were resumed. The weather throughtout the day was delightful. Before separating, a vote of thanks was given to Mr. and Mrs. Nairn, for their kindness in granting the school the privilege to hold its annual excursion on their estate, and a vote of thanks was also given to Mr. and Mrs. Smith, Rankeilour (members of the church), for the great kindness they had shown. The company arrived home in safety highly delighted with their "day from home."

HELENSBURGH.—*Anniversary Services.*—On Sunday, July 5th, the anniversary services in connection with the Baptist Church meeting in the Good Templars' Hall, were conducted by the, Rev. R. M'Nair, M.A. M.D., Greenock. The rev. gentleman delivered two excellent discourses, and the attendance at both diets was unusually large. Collections were taken on behalf of the church funds.

LESLIE.—Offers have just been accepted from various tradesmen for the building of a place of worship for the church here. It is more than a year since first it was determined to build, but much difficulty has been experienced in obtaining a site. A suitable property has now been purchased in a central part of the town for £150. The building, which is designed by Mr. John Lister, the pastor's brother, will be seated for about 400, and will cost, in addition to the site, a little over £1200. Towards this amount £800 has been subscribed, over £700 of which is from the church and congregation.

PAISLEY.—GEORGE STREET.—The ministry of Rev. G. Landels here closed last month. At a meeting on 12th ult. the church passed a resolution in which they express respect for the reasons that led to his resignation, and assure him of their continued affection and esteem. A circular has since been issued by the Trustees of the Penny Bank in connection with the church, calling attention to certain rumours that had been started against its management, and certifying as to the satisfactory condition of its affairs.

WISHAW.—The Annual Excursion of the Sunday school in connection with the church took place on the 1st July to Coltness Estate, Wishaw. There were about 200 scholars and friends present, the weather being fine, and every arrangement having been made for the enjoyment of the company, such as games, swings, &c.; and with a plentiful supply of buns and milk every one seemed to make the most of their afternoon trip. Mr. Whittet, the pastor, addressed a few appropriate words to the children, after which he proposed a vote of thanks, which was answered by loud cheering from all present, to the proprietor of the grounds, James Houldsworth, Esq., and his family, who take a deep interest in Sunday school work by all the churches in the district, for our appreciation of their present and past favours.

NOTICES TO CORRESPONDENTS.

News from the Churches for the Magazine must be in the hands of the Editor not later than the 20th of each Month.

Communications referring to articles for the Magazine to be sent to the Editor, Rev. G. YUILLE, Stirling; those referring to advertisements and the supply of copies of the Magazine, to the Publisher.

Printed and Publishe by ROBERT SYMON, 8 St. James Square, Edinburgh, on the 1st day of August 1885.

CHURCH NOTICES.

Church.	Minister.	Hours of Service.	
		Sabbath.	Week-day.
Broughty Ferry—St. Vincent St.,	Arthur W. Oakley.....	11.15 and 6.30	Wed. .30
Dumbarton Dennyston Hall, William Street,.....	John M'Lean,.....	11.15 and 6.30	Wed. 7.30
Dumfries—Tabernacle, Newall Ter,	G. W. M'Elwee, M.A., B.Sc.	11 and 6	Tues. 8
Edinburgh—Dublin Street,.....	William Landels, D.D., ..	11 and 6.30	Thurs. 8
" Duncan Street, Newington	John M'Lellan,.....	11 and 6.30	Wed. 8
" Marshall Street,.....	Alex. Wylie, M.A., ...	11 and 2.15	Wed. 8
" Rose Street, ...	S. G. Woodrow.....	11 and 6.30	Wed. 8
Falkirk—Melville Street	Walter J. Mathams	11.15 and 2	Thur. 8
Glasgow—Adelaide Pl., Bath St.,	D. P. M'Pherson, B.D.	11 and 2	Wed. 8
" N. Frederick Street,....	.....	11 and 2	Wed. 8
" John Knox Street,.....	P. J. Rollo,.....	11 and 2	Wed. 8.15
" Copeland Road, Govan	Jervis Coats, M.A., ...	11 and 6.30	Wed. 8
" Cambridge Street, ...	Robert Howie	11 and 2	Wed. 8
" Sister Street, Bridgeton,	W. Johnston Millar.....	11 and 7	Wed. 8
" Queen's Park, P. Edward St. Vict. Rd.,	T. D. Landels, M.A., ...	11 and 6.30	Wed. 8
" South Side, Corner of Kirk St. and Buchan St., Gorbals,.....	W. H. Elliott, ...	11 and 2	Wed. 8
Greenock—George Square,..	Robert Bennie, M.A.	11 and 6.30.	Wed. 8
Hawick—Baptist Chapel,.....	Wm. Seaman,.....	11 and 6	Wed. 8
Helensburgh — Good Templar Hall, East Princes Street.....	G. A. Wilson.....	11 and 2	Wed. 8
Kirkcaldy—Whyte's Causeway,....	Alex. Bisset	11 and 2.15	Wed. 8
Paisley—Storie Street,.....	Oliver Flett, D.D	11 and 2	Wed. 8.15
Pitlochry—Baptist Chapel,.....	Walter Walsh,.....	12 and 6.15	Thurs. 8
Stirling—Murray Place,.....	George Yuille,.....	11 and 2	Wed. 8

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ARCHITECT.

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SCOTTISH BAPTIST MAGAZINE.

How to Read the Bible.

By Rev. Alex. Wylie, M.A.,

THE recent publication of the Revised Translation should have a stimulating effect upon the study of the sacred scriptures. It puts the English reader in possession of the best results of modern scholarship, and delivers him from the state of uncertainty into which he was often thrown by pedantic references to the "original language." There may be differences of opinion regarding the literary merits of the new translation, but no one will seriously dispute its general accuracy and faithfulness. Some of us might have pardoned the New Testament revisers for paying a little more attention to the idiom of the English language, and for preserving the exquisite rhythmical cadence of the old translation, but whatever is defective on this side is amply compensated for on the other, in renderings, which, if they are more Greek than English, are exact and precise to a fault. Of the revision of the Old Testament it would be difficult to speak too highly. It is a model of what a translation should be.

Now the Bible occupies a peculiar place among us. It is a book of devotion, and it is a revelation of the divine mind. The former depends upon the latter, but we may regard it for the present as an independent end. Thus viewed, it holds a pre-eminent position. For in devotional reading the soul is in touch with God, and the portion of scripture before us is the medium through which the divine communion is carried on. We may adopt a selective method, choosing for this purpose the passages which we find most adapted for it, or we may read consecutively, recognising in all scripture a medium of devotion, but the all important matter is, that through the reading the mind is lifted up into a higher region in which it becomes conscious of the "powers of the world to come." We would only venture one remark upon this devotional use of scripture. It must be evident that it has its origin in the singular suggestiveness of the divine word. Thoughts that bear the soul aloft into higher regions seem to spring spontaneously as we read, and we naturally

put this wholly to the credit of the word itself. But it hardly needs to be proved that they are the product, not of the word alone, but of the spirit and the word. The word has in it the property of inspiring thought, but the thought can only arise, giving a heavenward direction to the soul, when the living spirit touches it with its vitalising energy. The more fully our spirits are made alive—operated upon by the divine in all their activities—the more suggestiveness does the divine word acquire, the more do its hidden power and beauty disclose themselves. We must bring something to the word before it will profit us. A large intelligence, a spiritual tone of thought and feeling, an intimate acquaintance with the whole scope of divine revelation, are the conditions under which the Bible becomes suggestive to us, and rich and sacred thoughts spring spontaneously from it. For it is the spontaneity that distinguishes devotional reading. We are letting the Bible speak for itself, and leaving ourselves to be affected by the thoughts that are latent in it. All we bring is the spirit more or less richly furnished, and the result is dependent on the universal law, "that to him that hath shall be given, and he shall have abundantly; but from him that hath not shall be taken away even that he hath."

We turn aside from this, the highest use of the Bible, to another on which it, to a large extent, depends, and which can never be safely separated from it. In devotional reading we recline upon the summit of the Hill of God, but that lofty mountain-top can only be gained by climbing up its steep and rugged sides. The contents of the Bible as a divine revelation, must be apprehended in some manner by us in their manifoldness, as the basis of that higher mystic relationship in which we stand to the living word. Here, too, we need the guidance of the divine spirit, but we are not left so much to the freedom of the individual life. There are laws of intelligence to which we must conform, if we are to acquire such a knowledge as the greatness of the subject demands of each of us.

(1) We shall take first in order the Old Testament and consider how it should be read. This must be determined by the form which the divine revelation has taken in it. It is idle to speculate what it might have been. The decisive fact in regard to it is, that it has attached itself in living relations to the history of a particular people, through which it has gradually unfolded itself. The onward movement began in Abraham which was completed in Christ.

The close connection between the fortunes of the people of Israel and the unveiling of the divine purpose of salvation was no mere accident, which we may ignore without prejudice to the revelation, nor was it a purely external relation which had no bearing upon its

contents. The national life, in its onward strivings and its constant changes, was the occasion of every advance which was made towards the final result, and fixed the particular time at which that advance should be made. It is essential, therefore, that the historical place which each revelation occupies, should be kept in view in forming our judgment of it. If it is recognised that revelation is keeping pace with the progress of the nation, always in advance of it, but never so far as to lose its hold on it, many of the moral difficulties of the Bible will at once be removed. No change of circumstances can render moral what is immoral, or the converse, but a moral purpose has often to be carried out in a rough and vigorous manner, if it is to prove effectual. We must not criticise too strictly the mechanic who has to work with stone instruments, but all the more credit is due to him if with them he produces a work of finished excellence. Israel was a very rude instrument to begin with, and the work it was called to do was like itself, but we must not stop short at one particular period and point to it as if it was the whole. It was all that the nation was fit for at that time, and it did it in its own way. But look beyond to that ripe fruit of prophecy which grew out of this rude nation, with its lofty conception of a holy God, its stern sense of righteousness, and its constantly widening outlook towards mankind. And these prophets were no solitary palm-trees growing in a desert. They represented the best sentiment of the nation. Their name and work would never have been perpetuated, unless they had been supported by a powerful body in the State, and expressed what all admitted to be eternal truth, even if they detested it and them.

So essential was the national life to the Old Testament revelation, that it barely survived it. In the new age which began at the Restoration, the prophet gave way to the Scribe. When national independence was lost, the national life bound itself in the fetters of a venerable antiquity, and in this dead conservatism there was no room for the prophet.

Now, it is not only interesting to the reader of the Old Testament to trace out the marvellous interlaceing of the divine purpose, in its onward march, with the vicissitudes of the nation and people of Israel, but he cannot put himself in the mental attitude of the law and the prophets, without keeping it constantly in view. Even in the moments of loftiest inspiration, the prophet saw the glorious future of a universal Messianic dominion, through the medium of the nation of which he formed an integral part. The thought in which it was conceived, the language in which it was expressed, carry us back to Zion, with its Davidic King and holy temple, and to the brooks, and fountains, and

hills around the sacred city, which have become figures of speech to us, but were delightful facts to him. This, too, contains a truth which the reverent reader will not fail to recognise. The revelation which seems to close so abruptly is but the herald of a greater. Although the voice of the prophet is silent, for a time the nation lives on with its noisy wrangling and its pendulum-like movement between the past and the future. It exists for a purpose, as most apparently worthless things do, and that is at last realised when out of it the Messiah comes, in whom Old Testament prophecy completes its mission and recognises the fulfilment of its dreams and visions.

The reader of the Old Testament thus follows in the wake of a great history, every step of which he seeks to connect with the prophetic word peculiar to it. Questions will often arise, impossible in the meantime to answer, but we may leave them aside until we actually know what the Bible as a whole contains. We can follow the main periods of Israel's history, apart from all critical controversies, and in each of them justify and understand the ways of God with men. And we shall certainly rise from our study, with a deeper sense of the reality of the Old Testament revelation, and of the grandeur of the divine righteousness, which we see there struggling after its final triumph.

(2) We shall now proceed to consider how the New Testament may be read with profit and interest. This will again depend upon the form which the revelation has actually taken. Upon a very superficial view, we shall at once discover that it is no longer historical. In Christ the national passed into the universal. He attached Himself closely to the past, so that it should receive its full recognition in Him, but His attitude towards it was one of perfect freedom. His large humanity had its root in Israel, but it shot immeasurably beyond it. He took up into Himself national hopes and exclusivenesses of all kinds, in order to shatter them for ever. In Him, although an Israelite, "there was neither Jew nor Greek, circumcision nor uncircumcision, barbarian, Scythian, bond or free: all were one in Him." In the same manner he dealt with prophecy. He was the Prophet, but without the limitations of that venerable order. In Him Prophecy became Gospel. It proclaimed its adaptation to all nations, and races, and conditions of men, but attached itself exclusively to none. All true and venerable things received from Him a sanction, but He encumbered Himself with none of them, stepping forth in His own free divine personality as the King and Saviour of men.

Since then the New Testament in its Head and Founder cut itself

off entirely from the nation, its history and progress can be in no way limited by it. Yet, as in all things that conform to intelligence, we perceive an order in the new revelation. It would hardly occur, for instance, to any thoughtful person to read the Epistles before the Gospels. The mistake would not be a very fatal one, but the order of precedence would naturally lead us to take the Gospels first. They form the basis upon which the Epistles rest. Not, it may be remarked, a rudimentary basis, as in a certain sense the law was to the prophets, which should simply form the starting-point of future advance; for the Gospels in containing the words and works of Christ, form a point beyond which there can be no advance. The words and deeds of our Lord are presuppositions of all the New Testament writers, and they proclaim under the guidance of the Spirit what they believe to be in strict accordance with them. In this sense the Gospels form the basis of the Epistles.

Now when we have carefully read the Gospels how shall we proceed? The most natural method would be to take the writings of each of the New Testament authors, and examine the body of truth which he brings under review, from his own standpoint. When one author has written several books, they should be read in the order in which they were written. We shall thus see how, under the teaching of the spirit, the horizon of the writer was widening, and what special thoughts needed to be emphasised at particular times. We shall also by attention to those doctrines which perpetually recur, and which gain greater prominence as time advances, discover the principles which are fundamental, indistinction from those that bear upon circumstances peculiar to the age.

This is the only satisfactory way of dealing with the writings of any author, inspired or uninspired. Inspiration does not change the laws of thought or the conditions of thinking. And any author would seriously object to the process of cutting and carving his writings, picking out passages here and there, and doing it badly too, and otherwise dealing in an arbitrary manner with them, without regard to the whole argument, or the context, into which they are carefully woven. No one would have better right to complain of this treatment than the Apostle Paul. He is a very bold thinker, so thoroughly consistent that he can afford to appear inconsistent, fond of stating truth in such way as to tax the intelligence of his reader, one of those who above most, need to be read and studied as a whole, and not in each of his parts. It is a right rule of interpretation, that the general tenor of an author should guide us in the understanding of his particular views. The particular must never stand by itself, but only in its relation to the

whole. It is, therefore, considered necessary to read the whole of an author's writings, before we can profess to understand him thoroughly upon any single point. That is how we should treat the New Testament writers.

Now, if we read each author by himself we shall have an admirable mental and spiritual exercise before us, in the attempt to view all these diverse representations in their unity. We discover thereby how distinctly individual each standpoint is, how fully the divine spirit uses all that is natural in His organs; and yet by the points in which they evidently agree, how well on the whole they accord. Differences, wide differences exist, but even when we cannot reconcile them, we have no right to declare them irreconcilable. In a subject which is infinite as the gospel is, the standpoints may be so wide apart that what is seen by each is not easily brought into harmony; but who would wonder at that or raise a doubt regarding it?

The attentive reader must never lose sight of the method of the New Testament revelation. It is that which determines his course of reading. We have first the foundation laid in the words and deeds of Christ, and then a number of men, taught of the spirit, give their particular views and applications of the contents of the gospel. Now it might appear preferable, to have had a well digested theological system, drawn up by inspired men for the guidance of the church in all ages. This is what many of us would have chosen, but we have reason to be satisfied with the actual revelation. We obtain in the New Testament an idea of sublimity and infinity in the gospel, which could never have arisen had such a system been provided for us. It would have been limited by human thought, and given occasion to infinite wrangling. We should have lost that sense of wonder which we have now, as we read what all these men saw and felt in the gospel. And then they have not given us all. They don't profess such a thing. They have given us enough, however, for a life-time to master, but there are heights beyond which they have not even seen.

Read in view of this method, scripture will yield up to us its sacred treasures, and there is nothing required by it which is beyond the compass of the most ordinary intelligence.

A MASS of quicksilver let fall on the floor will split into a vast number of distinct globules. Gather them up and put them together again, and they will coalesce into one body as before. Thus God's people below are sometimes crumbled and distinguished into various parties, though they are, in fact, members of one and the same mystic body; but when taken up from the world, and put together in heaven, they will constitute one glorious, undivided church forever and ever.—*Watchman.*

In the Temple.

By L. Hinton Dothie.

The child within the Temple stood,
Not frightened, but with wide, grave eyes;
Not understanding yet, but pleased
With colours rich, and bright, and fair.
He gazed, and then he gently stretched
One baby hand, and softly touched
The thing that drew him most, the plate
The High Priest wore upon his breast.
His little finger traced the names
That meant so much he did not know—
Names to be worn before the Lord,
In worship, and in service, too.

For the High Priest he waited still
In patience—early taught to wait—
Nor feared to be in solitude,
To minister before the Lord.
And Eli came at length—and then
With reverence put the garments on—
The breastplate last. Meanwhile the child
With wonder watched, nor spoke, nor stirred.
What thoughts grew in his childish heart
We know not, but we know it was
A happy, blessed childhood, thus
To minister before the Lord.
Think, had the boy unwilling proved,
Fretting and fuming to be free;
His lot felt hard, his work unloved,
Could he have grown in "ministry?"
No! for to minister means love,
And in this love he grew and throve;
Until, within the silent night,
God's voice could reach his quickened heart.

God speaks when hearts are bent to hear,
When love-quick service ready waits;
And prompt obedience follows still,
Whatever bids the Master's voice.
What had not Israel lost, if he,
The nation's Prophet, great and strong,
Had not been trained to ministry—
To simple service when a child!
There is no lot for old or young,
So joyous or so good as this—

To work with God, who *serves us all,*
In perfect fellowship of will.
He will not turn aside our help,
If we His service still would share;
In His great Temple we may dwell,
To "minister before the Lord."
His Temple! everywhere around,
Where work is waiting to be done;
Where hearts filled full with Jesus's love,
Can teach voice, feet, and hands to serve.

A Tropical Picture.

FOR purely tropical scenes I commend the verdurously rich isles in Mid-Congo, between Iboko on the right bank and Mutembo on the left bank, with the intricate and recurrent river channels meandering between. There the rich verdure reflects the brightness of the intense sunshine in glistening velvet sheen from frond and leaf. The underwood presents varied colours, grasses with their tufted tops or the climbing serpentine form of the llianes, and their viney leaves. Each and all have their own separate and particular beauties of colouring that renders description impossible. At all times I believe the same refreshing gladness and vigour of tropical nature may be observed about this latitude (1° 30′ N.). Some of the smallest islets seemed to be all aflame with crimson colouring, while the purple of the ipomaea, and the gold and white of the jasmine and mimosa flowered, bloomed, and diffused a sweet fragrance. Untainted by the marring hand of man, or by his rude and sacrilegious presence, these isles, blooming thus in their beautiful native innocence and grace, approached in aspect as near Eden's loveliness as anything I shall ever see on this side Paradise. They are blessed with a celestial bounty of florid and leafy beauty, a fullness of vegetable life that cannot possibly be matched elsewhere, save where soil with warm and abundant moisture and gracious sunshine are equally to be found in the same perfection. Not mere things of beauty alone were these isles. The palms were perpetual fountains of a sweet juice, which, when effervescing, affords delight and pleasure to man. The golden nuts of other trees furnish rich, yellow fat, good enough for the kitchen of an epicure when fresh. On the coast these are esteemed as an article of commerce. The luxuriant and endless

lengths of calamus are useful for flooring, verandah mats, for sun-screens on river voyages, for temporary shelters on some open river terrace frequented by fishermen, for fish-nets and traps, for field-baskets, market hampers, and a host of other useful articles, but more especially for the construction of neat and strong houses, and fancy lattice-work. Such are the strong chord-like creepers which hang in festoons and wind circuitously upward along the trunk of that sturdy tree. The pale white blossom which we see is the caoutchouc plant, of great value to commerce, and which, some of those days, will be industriously hunted by the natives of Iboko and Bolombo. For the enterprising trader there is a ficus with fleshy green leaves; its bark is good for native cloth, and its soft, spongy fibre will be of some use in the future for the manufacture of paper. Look at the various palms crowding upon one another! Their fibres prepared by the dexterous natives of Bangala, will make the stoutest hawsers, the strength of which neither hemp, Manilla fibre, nor jute can match; it is as superior to ordinary chord threads as silk is to cotton. See that soft pale green moss draping these tree-tops like a veil! That is the Orchilla weed, from which a valuable dye is extracted. I need not speak of the woods, for the tall dark forests that meet the eye on bank and isle seem to have no end. We burn specimens of their timbers every day; and engineers may be frequently seen admiring its colour, and veining, and inhaling the fragrance of the gum. We are banqueting on such sights and odours that few would believe could exist. We are like children ignorantly playing with diamonds. Such is the wealth of colours revealed every new moment to us already jaded with the gorgeousness of the tropic world. Rarities and trees, treasures of vegetable life, are passed by us continually; we can do nothing with them, our mission at this time being to hunt up the human denizens, to experiment on human nature.

H. M. Stanley.

If there be any true religion in us it is much more likely to be discovered and drawn into actual exercise by an exhibition of the glory and grace of Christ than by searching for it in the rubbish of our past feelings. To discover the small grains of steel mixed among a quantity of dust, it were much better to make use of a magnet than a microscope.—*Andrew Fuller.*

In all our ways let us acknowledge God. Morning and evening worship is good; but let us be in the fear of the Lord all the day long. It is well to inquire in His temple; but let us abide with God in our calling. We must remember the Sabbath and keep it holy; but the spirit of devotion is to actuate us during the week, and to induce us, whether we eat or drink, or whatever we do, to do all to the glory of God.—*Wm. Jay.*

Our Principles.

By Mr. J. T. Forbes, Alloa.

An address delivered at the closing meeting of the Baptist Union of Scotland Theological Session, 30th June 1885.

I SIMPLY propose, in speaking of "our principles," to indicate one or two of the greatest of those principles, and to try and show their relations to the state of things we find about us both in neighbouring churches and in non-church life.

The position we occupy in this country is a peculiar one, and it is incumbent upon us, not merely for our own benefit, but for the sake of justifying our occupancy of this position when challenged, that we should understand, and be able with some clearness to state, the reasons which render such occupancy imperative. Why, for instance, are we not content to take our places in some of the churches by which we are surrounded? Are they not largely composed of earnest Christian people, with whom it would be an honour to be associated? Are they not, many of them, zealous and efficient in the performance of Christian work? Are they not ministered to by men of piety and learning? Why do we dissent? Why stand apart and add one more to the already multitudinous denominations of religion? For sundry reasons, we reply, and, *first*, because our conception of the nature of a Christian church precludes our uniting with the bodies by which we are surrounded. We regard Christian churches as being churches composed of Christians. It is just as well that we should be quite clear, both with ourselves and others, about this. We don't profess that the church includes all who are spiritual, but we do certainly profess that it should not *knowingly* include any who are not. We regard this as fundamental. Christianity as a system of religion, concerns itself with men's wills. No act has any moral value, save as the act of a free agent. This at once excludes from the sphere of religious service and religious ordinances those who are incapable of such voluntary action. We reject in religion all action by proxy. Religion is for us an individual matter, the most intensely individual of all. Its appeals, its promises, its warnings are addressed to individual men as such; and we consider that it is only as individual men are freely affected by the motives it presents that their action can be called in any sense religious. We find that this was the conception of Christianity entertained by those

who proclaimed it first. They preached the gospel to all those who were willing to listen, and those who believed were banded together in assemblies for the purpose of further instruction in the principles of the gospel, and for its propagation amongst their fellowmen. Neither of these objects could be effectively secured by churches with a large infusion of worldliness or unbelief in their membership; or if that membership were one not of conscious alliance but of hereditary status. Men cannot obey the laws of a kingdom they have never entered, or legitimately assist in the spread of truth which is not truth to them. We might rest our case on this principle of religion alone, but we can appeal to the facts of scripture. We find churches there addressed as "faithful," *i.e.*, as "believing," as "called to be saints," as "brethren in Christ;" we argue that the persons thus addressed were such as by personal renunciation of heathenism and personal obedience to Christ had all come out from the existing forms of false religion around them, and, being united, formed a free spiritual organisation, a true church of Christ. If we are told after this that a large element in the composition of these churches was that of persons who joined under no such personal conviction, and could render no such free service, we can content ourselves with a direct negative and ask for proof. The burden of such proof lies on those who take up the position of pædo-baptists. But what we would like to be quite clear about is this, that we are not simply, by our position of isolation, engaged in contending for the faithful observance of a particular ordinance of Christ, but for what we conceive to be a fundamental principle of religion. It is, as we understand it, a matter of the relations between an individual man and his Maker. Its essence is a conscious surrender of the human will to the divine will, an identification of the human purpose with the divine purpose; and any one who presumes to tamper with this by introducing to the performance of a religious rite beings who cannot render such conscious service, disguise it as he may, is doing what he can to obscure and to invalidate the great principle of personal responsibility. If this principle were properly understood by some who profess to be religious teachers, we should hear less about Baptist narrowness and bigotry, and fewer of the miserable witticisms which are sometimes given vent to in reference to an ordinance of Christ.

Another reason for our present position is our acceptance of the principle of the absolute right of private judgment in religion. This is a principle which others claim to accept as well as we, but we claim to be more loyal to it; to carry it out more consistently than they do. To our rigid fidelity to this principle all the differentia of the Baptist de-

nomination are traceable. We say that in religion men are free to judge for themselves, and that in divine revelation they have the principles by which to form their judgment and the materials upon which it is to be exercised. The scriptures are not addressed to any peculiar class. The light which they give is free to all, and all are bound to let that light guide their course. Men being thus personally responsible for their examination of scripture and fulfilment of duty as there revealed, we claim for them perfect freedom to walk as they understand the truth. No person has any right to interpose with *his* interpretation of that truth, and all attempts to do so are intolerant and persecuting in the highest degree. We reject, emphatically, every attempt to impose upon ministers, or office-bearers, or members, any authorised interpretation of the Bible. We will not have our understanding of God's truth, our investigation of it for ourselves, barred by a foregone conclusion. Loyalty to the ultimate principle of Protestantism leads us to resist every claim, by whomsoever made, to interpose between our own reason and conscience and the revelation given us; whether that claim be put forth on the part of men pretending to apostolic succession and priestly power, or come in the less repellant but, when closely examined, equally obnoxious form of an authoritative standard of doctrine.

If the question be raised, as it sometimes is, that by thus acting we leave the door open to endless variety or general laxity of opinion and teaching, we retort, "more Scotico," by asking if the imposition of a creed, say in the Church of Scotland, has succeeded in securing uniformity there? Will any one contend that a purer gospel is preached in the creedbound churches of Scotland generally, than in those dissenting churches which have rejected every rule of faith but scripture? But even if it were so, no argument would be thereby made out for the imposition of an authoritative standard; the right of each man to think and judge for himself must still be contended for. As to the consequences to be reached that is another matter; we have no responsibility for the conclusions arrived at. But we have at least more hope of a man reaching truth by direct application to the fountain-head of the divine Word than by taking what comes to him through the worn and leaking channels of human construction.

The very same principle, under the name of voluntaryism, leads us to reject all limitation to the freedom of the Church in the form of union to the State. We hold that there can be no State Church without the creed of that Church being a part of the law of the land, embodied in its Acts of Parliament, and that, therefore, there is not and cannot be true liberty of conscience in such churches. Neither

can the great principle of the spirituality of the membership be maintained, for by the very theory of a national church it is overthrown. In the National Church theory the Church is really co-extensive with the nation. The nation in its religious aspect is the church, the church in its civil aspect is the nation. There is certainly some attraction in the idea of membership in a national church to those who experience difficulty in making up what they are pleased to call their minds. For the member of a national church everything is provided by a beneficent civil power. His church buildings are provided; his minister is not now provided in Scotland, but in churches whose constitution is less democratic than the Presbyterian Church, he is still so provided, and more than all his creed is provided. His thinking has been done for him. To all this we politely but firmly demur. Troublesome as it may appear, we prefer to do our thinking for ourselves, and we find that it leads us to conclusions directly opposed to these. We hold that the State cannot interfere in the religious province without working injury. The matters it professes to deal with are beyond its scope. In civil life every man surrenders some portion of his individual liberty for the sake of sharing in the life of the community in which he dwells. But we cannot make any concession of individual liberty in religion, because its rights are not concerned simply with our fellow men, but deal with our relations to God. Civil government rests on mutual concessions, but no return which the State can make to the individual can compensate for a surrender of religious rights. The suggestion is preposterous. The practical failure, moreover, of the State's interference is as great as the theoretical absurdity. The uniformity sought cannot be obtained for the very reason that the things dealt with are questions of belief; and belief can neither be controlled nor forced. It is not a question of believing what a man wants to believe; he cannot control belief if he admit evidence. He can refuse to examine evidence of any thing, if he like, and so, in a sense, control belief, but once he examines the evidence, if it appear sufficient to his reason, he cannot control belief, any more than he can force it if the evidence seem insufficient. No man's prejudices interfere with his acceptance of the common rules of arithmetic. The proposal, therefore, of State churches to confine belief is just about as sensible as for it to order a return on the part of scientists to the Newtonian theory of light.

A further recognition of the principle of individual freedom and individual responsibility leads us to reject forms of church government, such as Episcopacy and Presbyterianism, which interfere, as

we conceive, with this principle. A church as we have said is a company of believing men, who by personal conviction have arrived at a certain unity of understanding of divine truth such that they possess a common ground of association. Diversities of opinion on minor matters do not prevent their common sympathy with, and loyalty to Jesus Christ. To Him they are "under law," but free from other authority; and what we insist upon is that their personal responsibility to Christ remains unaffected by their union into a church. Therefore, we do not see how the members of a church can delegate their functions to any body of men to act on their behalf, as is done in Presbyterian churches. But not only is each member personally responsible to Christ, but each church as a whole is so responsible, and, since it is so, rightly rejects all interference with its freedom on the part of other churches or bodies, whether synods, convocations, or assemblies.

Similarly, the whole of the points in which we differ from other denominations can be shown to issue logically from our ultra-Protestantism, from the fact that we carry out with more consistency the principle, for which every Protestant sect contends, of absolute liberty of conscience.

In what relation then do our principles place us with the churches around us? We answer, in a relation, on the one hand of union, on the other of opposition. In so far as our brethren of the Presbyterian Church hold and preach the great truths of the gospel, we rejoice to unite with them in making these truths known to all in the land. No minor distinctions moreover can ever alter in any way the great fact of Christian brotherhood. If men are Christians and working for the good of others, they are our brethren, quite apart from our personal preferences, and as such they are entitled to our love and co-operation. In many schemes which have for their object the amelioration of the lot of our fellowmen we can heartily work along with our Presbyterian brethren. But on the other hand it is just as well to recognise the fact that there is, and must be, a relation of opposition. We cannot promise that there shall be no opposition, we can give no "specific pledges;" all we can promise is that the opposition shall not be "factious." The land in Scotland is already possessed, and it is simply impossible for our principles to make progress here without a certain amount of friction with other bodies. If the doctrine of a converted membership, for example, is to make progress, that means that the doctrine of hereditary membership is to fall back. If the truth of believers' baptism, with all the spiritual beauty of its symbolical teaching, is to be gradually adopted, that means that the

doctrine of infant baptism is to be abandoned. If Independency is to advance it means that Presbyterianism is to recede. The principles are conflicting in their own nature, and the progress which one makes is progress made at the expense of the other.

In what relation do these truths place us to those whom all are anxious about, that they should be won for Christ; men who make no claim to possess personal religion? The answer is that our principles place us in a position of vantage for several reasons. One is that men are rejecting more and more the principle of authority in religion. Clerical and authoritative statement on matters of faith is being set aside entirely. Men are wishing to be freed from the cerements of religion. We can meet this desire for freedom by offering as the rule of our faith and practice scripture only. Not scripture authoritatively interpreted, but in men's own hands for their interpretation. We do not meet the enquirer at the threshold of the church with a bundle of theological formulæ for his acceptance. We receive men as Christians. If a man be in reliance on Christ, if he find in Him what his soul desires, we are ready to receive him on the basis of that simple faith. We dare not refuse. We are thus in a position of advantage. There are many men in our midst who are perplexed about many things in religion, yet who see in Jesus Christ the Revealer of God, the Saviour of the world. To such men we can offer a ready welcome now. It is not necessary that they should wait without until they reach certainty upon every point. Upon the basis of their faith in Christ we can receive them. If they are "of the truth" they should be in the church, which is the pillar and ground of "the truth."

Our principles, again, are in accord with the spirit of the time. Democracy is advancing, whether people like it or not. All the progress that has been made in recent years has been democratic progress, *i.e.*, progress in the direction of greater freedom for the individual, and of more entire vesting of power in the hands of the people. Other churches have had to yield in some degree to the advance of this principle. In the Established Church, for example, the election of ministers is now a congregational matter. This advance is regarded by the more conservative (conservative in an ecclesiastical sense) brethren in the Presbyterian churches with some apprehension, but whatever others may anticipate from it our denomination has nothing to fear but much to hope. We find, when we look abroad, that the countries where there is the widest recognition of individual rights, and where there is greatest civil liberty, are those where our principles flourish best.

And last but not least by our principle of a converted membership we are in the position to furnish the best answer to those who are questioning the reality of all religion and asking, mournfully, "who will show us any good?" Has it not been the worldliness of the church which has always greatly aided infidelity? The majority of men do not suffer from the intellectual difficulties which beset the faith of men of learning and science. It is a moral difficulty usually that troubles them; such a difficulty as arises from seeing professed disciples of Christ who in manner of life differ so little from the openly worldly. Speaking of church membership, men who make no profession of religion will ask you, "Well, what does it amount to? We don't see any great difference between church members and ourselves; why should we be religious?" They would not ask that if we were acting out more loyally our own principles. We, as Baptists, certainly make more profession than some other sects do, and we, of all people, ought to show that membership in a Christian church does amount to something. Such high profession as we speak of is not in our case an optional thing. The profession has already been made. We professed in our baptism to die unto sin and to live unto righteousness. We do not need any new principle; we simply need to vivify the old one and let it rule our lives. If we can by so doing show in life the power of the gospel we profess to have received, we shall not only convince the doubting and arouse the indifferent, but we shall be, in the very highest way, manifesting that spiritual life without which the most correct and scriptural principles will prove barren and unfruitful.

The Sculptor.

"Chisel in hand stood a scuptor boy,
With his marble block before him,
And his face lit up with a smile of joy
As an angel-dream passed o'er him:
He carved the dream on that shapeless stone
With many a sharp incision;
With heaven's own light the sculptor shone;
He had caught that angel vision.

"Sculptor's of life are we as we stand,
With our souls uncarved before us,
Waiting the hour when at God's command
Our life-dream shall pass o'er us.
If we carve it then on the yielding stone
With many a sharp incision,
Its heavenly beauty shall be our own;
Our lives, that angel-vision."

Comfort for Us.

By Rev. Wayland Hoyt, D.D.,

WILL not leave you comfortless," was the Master's promise to the disciples;—and yet that He was going away from them was at the same time His distinct and reiterated word. Strange way of giving comfort—this going away, when just now it seemed to these disciples that they had but begun to reach up into some adequate appreciation of their Lord. Comfort by *taking away!* Strange method that!

And yet, consider: Here the disciples were gathered in the upper room. For three years, more or less, they had been in daily and nightly contact with Jesus. Intimacy is contagion. The mere presence of a bad man causes to spring into lustier growth the badness in ourselves. That is a wonderful touch in Goethe's Faust when the as yet unstained Marguerite is made to ask Faust why she always finds it so difficult to pray when his bad friend Mephistopheles is with him. On the other hand, the presence of goodness starts all that is best in us into more triumphant energy. Mrs. Jameson tells in her art-legends how the mere coming into their company of the young Bernadino of Siena hushed immediately all foul words upon the lips of his companions.

Now the Sinless One had been for three years compelling the disciples by His holy fascinations. Everything best in them had been rising into growth and bloom, as the flowers do beneath these tender summer skies. They had learned to love holiness in His holy presence, and truth as it distilled to them from those pure lips, and wide and healing charity as they saw the Son of Man take all men into His great heart. And as more and more they had grown on toward perfection, more and more they had come to desire its presence as exemplified in Jesus, and to hang upon it. More and more, we can see, I am sure, the actual personal bodily presence of perfection must have seemed to those disciples the life of all best in them; the departure of it the death of what was best.

Then besides these disciples had come utterly to believe in the Messiahship of Jesus. Through all the centuries prophecy had been speaking and true hearts had been longing and listening for fulfilment. Every Hebrew mother cherised her boy-babe with the possibility

thrilling through her that *he* might be Messiah. As the sky of Israel darkened, as the wide kingdom which David set up and Solomon ruled grew narrower, as captivities and disasters thickened, as now at last the chosen people, in all their haughty pride of race, had become the thralls of the hated and oppressive Roman, the prayer for the Deliverer had become more intense and passionate. And for these disciples prophecy had come to fulfilment in the person of their Master. That Messiah had come they were absolutely sure. That Jesus was Messiah they were as certain. What wonderful things would be done! what a glorious kingdom He would set up! what high places they would have in it! what proof of their wisdom and devotion in following the Nazarene would appear! They would not let themselves believe that the dark things Christ had told them were to issue from this last journey to Jerusalem, really were so dark. They were parables—these sayings. They were sayings the hidden and brighter sides of which glorious events would certainly bring out. They were on the tiptoe of expectation—these disciples.

So when to these disciples Christ made the distinct announcement of His immediate departure, a pall as of the midnight fell upon and smote them. It was, to their thought, bleak disaster. It was a phalanx of spears transfixing hope.

Well, Christ *was* going away—that was something settled. Whatever of personal despair the going away might bring, it was to be. Christ was going away. But—and make that *but* as emphatic as possible—it was not to be a simple aimless, treasureless going away. Rather there was the divinest reason behind it. Christ was going away, but He was going away *for* something in the behalf of the disciples. And that which He was going away for, and which He could only get for them by going, was something inexpressibly precious for those he must leave; was something inexpressibly more precious than His present bodily continuance with them. They could not see what Christ was going away for—they could only see the going away. But Christ knew what the going away was for, and how utterly they need that which the going away would bring. Atonement, resurrection, the bestowment of the Holy Spirit—these things and such as these were to become the disciples' through Christ's departure.

Now, I think we may get sight here of a very real deep principle of the Divine treatment of us, a principle which, amid the darker ways into which life sometimes dips, we ought never to let our faith loosen its grip on,—this principle:—that no more to us than to the disciples are dark things sent, simply for the sake of sending dark

things, but always for the high and divine reason that the dark things are the necessary path toward wonderfully bright and needed things.

You are never the sport of fate. You are always the object of the wisest and most Divine care. Oh, when, as it was with the disciples, the wind is contrary and we are toiling in rowing, to be sure of this is hope and energy and triumph. For to be sure of this is to be sure that the flinging winds and the tossing waves are but God's messengers of a better and nobler bestowment. And this *is* comfort.

The Love of God.

Like a cradle, rocking, rocking,
Silent, peaceful, to and fro,
Like a mother's sweet locks dropping
On the little face below,
Hangs the green earth, swinging, turning,
Jarless, noiseless, safe, and slow;
Falls the light of God's face bending
Down, and watching us below.

And as feeble babes that suffer,
Toss, and cry, and will not rest,
Are the ones the tender mother
Holds the closest, loves the best;
So when we are weak and wretched,
By our sins weighed down, distressed,
Then it is that God's great patience
Holds us closest, loves us best.

Oh great heart of God! whose loving
Cannot hindered be, nor crossed;
Will not weary, will not even
In our death itself be lost;
Love divine! of such great loving
Only mothers know the cost—
Cost of love, which all love passing,
Gave a Son to save the lost.

GOD can make the grief a grace, the burden a blessing, and light up the disappointment so that it becomes the torch of hope. The rod itself shall bud and blossom and bring forth almonds, so that the very thing that chastens us shall present beauty and fruit.

AS the sun does not wait for prayers and incantations before he rises, but straight-way shines forth, and is hailed of all, so do not wait to do good for applause and noise and praise, but do it of your own desire; and, like the sun, you will be loved.—*Epictetus.*

Foreign Missions.

By Rev. T. F. Mulholland, Dalkeith, late Missionary in Orissa, India.

THOSE specially interested in the cause and progress of foreign missions have at the present time much reason to thank God and take courage. Just now all eyes are directed to, and all hearts are beating in sympathy with, the small heroic band who are trying to get a permanent footing, and irradiate the light of the gospel in the centre of the Dark Continent—to have "Eden raised in the waste wilderness." We are cast down at the great and perplexing mortality in the staff of the young brethren on the Congo. Many blame them. We think we would act differently, but "men's theories are shattered about their heads by facts, and at the end of the nineteenth century we echo the words of the old Greek physician, uttered 3000 years ago :—'Experience doubtful; judgment difficult.'" "They are mad," says Mr. Stanley. It may be so, but the world has benefited ere now by such lunacy. That there has been imprudence, amounting almost to rashness, is practically admitted; but let us praise before we blame. Let not our finger, moist with the *ennui* of doing nothing, dim the bright crown of the martyr.

The stirring and sad incidents in the pioneer work on the Congo have lately somewhat eclipsed the other portions of the mission-field, where, also, great and good work is being done by labourers as leal-hearted and true to the Great Husbandman as the young brethren who are now the observed of all observers. It is to be hoped that the special effort now being put forth on behalf of the work on the Congo will not abate the interest of the church in the old and tried fields in Asia, in China, in Italy, and the other branches of the great mission enterprise of our Church. "Pet" mission schemes find no favour with the missionaries themselves. Indeed, their conviction is that when the Church rises to its full work—its normal condition—the word "foreign" will drop out of its vocabulary, and the bringing the "other sheep" into "the one fold and one Shepherd," will be that to which it will bend its best energies.

In regard to Orissa—the Holy Land of India—the writer can speak that which he knows, and testify that which he has seen. This neglected province of Bengal is the exclusive field of the General Baptists of England and the Free-Will Baptists of America. Its

spiritual needs are so great, and its labourers so few, that we are apt to regard its evangelisation as hopeless. When "The Bitter Cry of Outcast London" startled the Christian hearts of England two years ago, it was said that the heathen in India, Africa, or China had a better chance of hearing the gospel than some of the inhabitants of London. Strange statement! London, with its four millions of people, has more salaried religious teachers than the *thousand millions* of heathendom. Strange and thoughtless statement! Can you find one square mile in the city of London without a religious teacher, minister, or missionary? without a church or mission hall? Can you do so in Liverpool or Glasgow? *In Orissa to-day I can map out an area of* 14,000 *square miles, in which there are in round numbers* 10,000 *villages, with a population of two millions, without a Christian religious teacher—European or native.* Let the reader glance over the last sentence again, that he may take in its full meaning. A district, having Edinburgh on the north, Carlyle on the south—indeed the whole of Scotland south of the Forth—gives an adequate idea of the size of a portion of Orissa now without a Christian missionary. In London every fiftieth person you meet is a religious instructor, and should the hearts of this huge body of Christian workers be beating in unison with Him who said, "I must work the works of Him who sent me," "Outcast London" could easily have the gospel brought to its doors at least six times in the twelve months. How can the work be done in Orissa by the few labourers now in the field? *Each missionary has the care of at least one million souls.* Should he be able to converse with or preach to 100 people every day in the year, he will require 27 years to get over his "parish" for the first time. Can we wonder that the heart of the Christian worker in the foreign field sinks within him at the bare contemplation of this overwhelming work lying ready to his hands? Do we marvel that with this miserably inadequate supply of fellow-helpers the Church at home is constantly hearing from the over-wrought toilers the weary Macedonian cry?

Does any one ask if the people, as a whole, are ready for the gospel? I answer yes; emphatically *yes*. "The fields are white unto the harvest." Let me not be mistaken, nor create a misapprehension. I do not mean that the people will cast their idols to the moles and to the bats at the first enunciation of the gospel in their market-places. *That* time has not yet come. Indeed, such an idea seems contrary to the genius of the Hindu mind. What I say is, that the people are ready, willing, and anxious to be taught. Let my reader remember that the Hindu is essentially religious in every

act and thought. As you pass from village to village you see the *puja* mark on the roots of their favourite trees. The sacred flowers grow before their doors. On the walls of their houses or huts the images of their gods are roughly sketched. Births, deaths, and marriages are circumscribed and permeated by religious acts. Like the devout Jew, religion is the theme of their conversation when they sit down, when they rise up, and when they walk by the way. But such religion! Neither pure nor peaceable, but vile; immeasureably vile! It is true that some of the Shasttras breathe a high moral tone; but, alas! in the transmitting to the common people they have been transmuted as by a Satanic hand. All that was good has been suppressed or overlaid with silly tradition, and now the very conception of their god is earthly, sensual, devilish. Morality they have none. The minds of all castes, from the proud Brahmin to the despised Sudra, are marred, blasted, and polluted by corrupt teaching. And these are the minds, and this is the material out of which the missionary is to mould his converts. But I say they are willing and anxious to be taught, and it remains for the Church to go in and possess the land. On two occasions the writer and Mr. Young (late of Elgin), *were entreated by the inhabitants of a Brahmin village* to remain among them, and tell them more of Jesus Christ, but we had sorrowfully to refuse their call. Bishop Heber asks:—

> "Can we whose souls are lighted by wisdom from on high,
> Can we to men benighted the lamp of life deny?"

Yes; we were obliged to do so. The parable of the Marriage Supper was reversed—they wanted to compel us to remain. In Buddruck, 60 miles from Cuttack, and 40 miles from Balasore, there is a bi-weekly market attended by 5000 people, coming from a radius of 30 miles. They have no Christian evangelist, and the great majority never heard the gospel. Here, while on a mission tour, we *sold* hundreds of tracts and portions of scripture, and again and again we were earnestly entreated to come to their villages and tell them more of this new Salvation.

In the good providence of God the whole of India is now ready to receive the gospel. The old systems of superstition are entirely broken up, and the people are now waiting for Christian teachers to show them the more excellent way. As fellow subjects they can claim our help. But a stronger bond than patriotism binds us to them. They are among the lost ones whom Jesus, our Lord and Master, came to seek and to save.

In a future number I may have the opportunity of saying a few

words on the difficulties and encouragements of the work, and the class of men best fitted to go to India. In the meantime may I hope the Baptists of Scotland, without curtailing their interest or efforts on behalf of well-known workers, will familiarise themselves with the work in this important portion of the Master's vineyard, and remember this neglected province at the Throne of Grace.

The Voice of God.

The voice of the Lord, that filleth
  The eternities sublime!
Oh list! for its mighty echoes
  Are thrilling the shores of time.

His voice bids the change of seasons;
  The spring awakes at His word,
With its buds of leaf and blossom,
  With its songs of bee and bird.

He speaks, and the summer follows,
  And its bloom and beauty brings;
Again—and the flaming autumn
  Far abroad its brilliance flings.

He speaks, and the gold and scarlet
  Have passed into sparkling white,
And the lambent glow of autumn
  Into winter's pale, chill light.

His voice! Ah! the nations hear it,
  And spring into life and power,—
And the microscopic legions
  That live and die in an hour.

All things, from the great and wondrous
  To the smallest things on earth,
In the mandate of the Mighty
  Are traced to a common birth.

A power that can know no limit,
  An influence all untold,
A majesty grand and kingly,
  The voice of the Lord doth hold.

But sweetest and ever grandest
  That voice in its tones of grace,
When it calls to life and glory
  A fallen and sinning race.

CELIA M. REYNOLDS.

The Imitation of Christ.

By the Rev. William V. Kelley.

AN immortal book, setting forth man's highest possibility, "The Imitation of Christ," was written by Thomas à Kempis. It is amazing what store men have set on the power of imitation; and the more refined they have become the higher value they have seemed to put on this capacity.

It has almost been regarded as man's finest faculty. To discover the deep philosophy which explains the praise that has been bestowed on him who has the genius for imitation is not easy. It is the occult reason of all love of art and praise of artists.

The artist is simply the imitator. Imitation is the work of the painter on canvas, the sculptor in clay, marble, or bronze, the engraver with his burin, and the etcher with his *aqua fortis*. The artist labours to copy effects of light, colours of sunsets, tints of flesh, sheen of silk or satin, gleam of metal, bloom of flower or fruit, delicate intricacy of lace, subtle expression of the eye, animals' fur, or the sparkle of moonlight on water.

In this work, such is the fame men win that we are told the artist outlives in renown the general, the magistrate, and the statesman; indeed, never dies. What is the great artist but the consummate imitator?

This faculty of imitation is essential and natural, not grafted on by education, for it delevops almost in earliest infancy; indeed, scarce any thing is more marked in childhood. And it is universal, for the most savage and brutal tribes display it, making rude images of things. Every-where this instinct hews in wood, or carves in stone, or moulds in clay some copy of things known, heard of, or imagined.

Singularly enough, it is before the product of this imitative faculty that groping, dim-eyed, unenlighted man bows down and worships. When his instinct for copying has carved out and completed its result, the next instinct which springs into operation makes of his image a god, before which he prostrates himself and offers sacrifices. Is there a subtle persuasion, an intuitive assumption, in human nature, that the imitative faculty is to be man's instrument for his most valuable achievement, nay, his guide to God? The facts of human sentiment and conduct are hardly explicable otherwise. Did the Divine Intelligence implant this active power in humanity at the beginning, in order that when at last the complete, stainless Pattern should be

visibly presented in the person of Jesus Christ this instinct, groping ever to find a perfect model for its copying, might not only be impelled to imitate the perfection, but be carried by the natural current of its unformulated reasoning and unconscious inference to the conclusion that what satisfies the imitative faculty as an adequate object for its exercise must be Divine? and that the ultimate out-reach, arrival, and seizure of this most noble capacity can be nothing less than God? It would seem so.

The lines of this logic appear to have been invisibly bedded as in the very marrow of man's bones and laid deeper than thrilling nerves.

Recent years have witnessed in art the revival of the pre-Raphaelite or realistic school of painting, the ruling principle of which is to copy literally, to paint things as they are, instead of idealising and painting them as the artist thinks they ought to be.

Let us say that it is this principle of fidelity to reality which must rule and insure our moral progress, through the exercise of our power of imitation, to the highest result. Christianity is the realistic imitation of Christ. Whatever objection may be made to the pre-Raphaelite principle in reproducing a faulty original, it is the only rule to be approved when we are to render the faultless model.

Sir Joshua Reynolds once complained of the difficulty of the work of a portrait-painter, in that he must in each case paint "a particular man, and consequently a defective model." As any human face is defective, so is every human character, and every one who tries to copy or imitate it has an imperfect model. One perfect Model stands singular, sublime, supreme. All imitation which has not sighted Christ shows by its partialness and immense defect the meanness of its ideal.

> An Ethiop's god hath Ethiop's lips,
> Black cheek, and woolly hair;
> The Grecian god hath a Grecian face,
> As keen-eyed and as fair.

A portrait-painter or engraver may fall into two noticeable faults. One is that the portrait may show more of the personality of the artist who copies than of the subject who is copied. Loughi complained of Bartolozzi that in engraving portraits he was "most unfaithful to his archetype," and so inflexible and unsympathetic in his selfhood that, whatever the original, his engraving exhibited more his own characteristics than the features and spirit of the face he was copying.

To melt self into Christ so that the new man shall be more marked by the Christly spirit than by our peculiar native individual traits is not easy; but Paul must have arrived at it when he could say, "I live; yet not I, but Christ liveth in me."

We have seen deeply stained glass in a window shone through by the sun more noticeable for the conspicuousness of its own strong bright colour than for the amount of sunlight it transmitted. Our life should rather transmit Christ-light than exhibit self-colour.

A second possible fault in a portrait-artist is to make more of accessories than of the principle, more of the drapery than of the person, or more of the surface than of the soul. It is far easier to copy incidentals and furnishings than to capture and render that subtle, complex, evasive something which we call the expression—the face with its spirit-meaning.

The engraving of Jerome Bonaparte, by the Miller brothers, is most famous for the skill with which the fur and lace of the Westphalian king's attire are rendered. Loughi's copy of Josephine's son, Eugene Beauharnais, is remarkable chiefly for the surpassing finish of the plume in the cap of the Viceroy of Italy; and in his picture of Washington this artist felicitated himself especially upon the hair. Wille's graver showed its highest mastership in representing satin and metal, and he sought for portraits which had rich surroundings.

Being set to copy Christ, we give more attention to moralities and humanities, observances and respectabilities, than to spirituality and Christlikeness of heart. The reason why the hem of the robe was healing to the sick woman was because Christ was inside of the robe. The virtue of externals is in their relation to Jesus. Ceremonies, observances, rituals, and conduct are impotent and expressionless unless they drape, depend from, and set forth the living Christ.

Of the arts, sculpture and painting are imitations of visible external objects; music and architecture are not. Bible prefigurations of heaven give us songs of the blessed, and the Holy City coming down from God. Building and melody are thus put into our celestial expectations, but there is no hint of statues or pictures.

The imitative arts are represented only in "*We* shall be *like* Him." The halls of the King's palace, the paths and slopes of its gardens, shall be populated and adorned, not by the motionless marbles of niche and pedestal, but by moving, animated copies of our Lord. Purified human beings renewed in the Divine image are to be the fair, white, living statues of heaven.

To this end we work, while God works in us his own good pleasure, which is that we be conformed to the image of his Son. To shape us thus must be the purpose of life's smiting discipline and reduction.

One day the great sculptor, Angelo, caught a holy thought from the block of marble he was chiseling toward its desired form, and laying down his implements and taking up his pen he wrote a sonnet which has

this line: "The more the marble wastes the more the statue grows."

A block of marble feeling itself broken and chipped away under incessant blow on blow might think, "This is destruction; this fierce man means to make an end of me; shortly there will be nothing left of me and mine." But there is that that diminishes bulk, yet enhances value. If "the Captain of our salvation" was made "perfect through suffering," shall not we also submit to be brought towards perfection by the process of reduction?

To make us Christ-like is the greatest Sculptor's purpose; let him smite!

The imitation of Christ is our business and endeavour; let us set the Lord continually before us!

Correspondence.

VIVISECTION.

DEAR SIR,—I cannot refrain from expressing my gratification at the letter which appeared in last month's number of your MAGAZINE anent Vivisection, and at the prospect that this excellent communication will lead to a ventilation of so important a question, which it appears to me is sadly overlooked.—Yours very truly,

EDWARD CRUICKSHANK.

Intelligence.

FALKIRK SABBATH SCHOOL.—The scholars attending this school had their annual outing on Saturday August 15. The place selected was the beautiful grounds of Bantaskin, which Mr. Wilson kindly granted them for the occasion. On their arrival the girls took advantage of the swing, while the boys who were athletic took to the football which Mr. Wilson had provided for them. During the afternoon races, &c., were gone into with great zest, and many were awarded prizes for the way in which they acquitted themselves. A hearty vote of thanks was given to Mr. and Mrs. Wilson for their kindness, after which a hymn was sung, and the scholars returned home delighted with the day's enjoyment.

GLASGOW.—Rev. David Young, formerly minister of the U.P. church at Kinclaven, but who became a Baptist about eighteen years ago, has died at Crossmyloof in his 81st year. For a time he was minister of one of the Baptist churches in Glasgow, and afterwards held a pastoral charge at Blairgowrie. He was the author of a little volume entitled "The Tongue of Fire," and acted as Scottish correspondent of one of the denominational journals in America.

IRVINE.—Mr. Wm. Stevenson, one of the students of the Union, was introduced to the pastorate of the church here on 6th August. The Rev. R. Macnair, M.A., President of the Union, preached morning and evening, and Mr. Stevenson in the afternoon. A soiree was held in the chapel on the following evening, the pastor presiding. During the evening Mr. Stevenson received a presentation of books from the newly-established "book fund," of which Mrs. C. A. Rose is secretary. Twenty-six volumes were given, chiefly German and English Commentaries, including Smith's Dictionary of the Bible.

KIRKCALDY.—The annual meeting of the members of Whytes Causeway church was held on Wednesday, 29th July, the Rev. Alex. Bisset in the chair, when encouraging reports were submitted respecting the various agencies of the church. The number of members received during the year ending 30th June was 20 by baptism and 10 by letter. The losses were 3 by death 5 by resignation and 3 by transfer to other churches making a clear increase of 19, and the present number 204. The amount collected during the year was for congregational purposes, £323 5*s.* 4*d.*; Sab-

bath schools and evangelistic work, £16 9s. 10½d.; missions, £145 4s. 9d. — total, £484 19s 11½d.

LOCHEE.—On Tuesday, July 28, the teachers of our Sabbath schools went to Clunie, where a very enjoyable day was spent, the weather being all that could be desired. Boating on the loch was taken advantage of very largely. The party, which was over forty, returned to Lochee highly delightful with their day's outing.—On Wednesday 29th the annual excursion of the Sunday Schools took place, when about 350 scholars and friends went by train to Cardean, the estate of Ex-Provost Cox, arriving there about 10 o'clock. Every arrangement was made for the enjoyment of all present. There was a good supply of buns and milk. At five o'clock the whole party sat down to an open air tea. Mr. Cox gave every facility to explore his beautiful grounds, which were very much appreciated by those present. Before leaving Cardean all gathered in front of the house when Mr. Smolden, pastor, thanked Mr. Cox for his great kindness, not only permitting them to come to Cardean, but also for the freedom he had given them, and for his efforts in conducing to the day's pleasure. Mr. Cox said he was very glad they had all enjoyed themselves. After singing "There'll be no parting," hearty cheers were given for Mr. Cox and family. All returned safely to Lochee about nine o'clock very well satisfied with "their day from home."

LERWICK.—*Presentation to Mr. Richards.*—On the occasion of the departure of the Rev. E. Richards, pastor of the Lerwick Baptist Congregation, to England, where he has received the charge of another church, a soiree was held in the church here on Thursday evening, August 13th. During the course of the evening, Mr. Richards gave a review of the work of the congregation since he became pastor three years ago. Financially the church was now able to compare favourably with its position at that time. During that period they had acquired a larger and much more convenient meeting-place, the greater portion of the cost of which had been cleared off. The membership of the church had also increased during his ministry by about 20 members. At the close of the proceedings, Mr. Richards was presented with a purse of sovereigns, which had been subscribed by the members of the congregation. Mr. Macdonald, who made the presentation, said they were a small church, and had not been able to do very much, but what they had done was done heartily. There was in the purse, which he had the pleasure of presenting, the widow's mite, as well as the stalwart man's sovereign, and he expected that Mr. Richards would take the money and use it as he thought fit. And then, when the purse was worn thread-bare, and he had grown hoary in the Lord's service, and when his grand-children were prattling round his knees, he would perhaps treasure this little purse as a precious memento of the little church in the most northerly isles of Great Britain, where he so faithfully discharged his duty as a minister of the gospel. He hoped it would be the means of stimulating him to renewed exertions in his new church, and trusted that he still had many years before him in which to work as a faithful servant of the Master. Mr. Richards suitably replied. The proceedings terminated after the singing of a hymn and the benediction.

PITLOCHRY.—On the 21st and 22d of August a bazaar was held here for the liquidation of the remaining debt, about £400, on the chapel. The bazaar was opened on the second day by Mr. R. Pullar, of Perth. On Friday the drawings amounted to £239 7s. 5d., and on Saturday to £170 16s. 7d. We hope the result will encourage the young pastor, Rev. Walter Walsh, and that the small balance may now soon be wiped off.

NOTICES TO CORRESPONDENTS.

News from the Churches for the Magazine must be in the hands of the Editor not later than the 20th of each Month.

Communications referring to articles for the Magazine to be sent to the Editor, Rev. G. YUILLE, Stirling; those referring to advertisements and the supply of copies of the Magazine, to the Publisher.

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SCOTTISH BAPTIST MAGAZINE.

How to make the best of both Worlds.

THERE is only one way of doing so, as Christ teaches us in the parable of the unjust steward. By a bold use of that parable, He turns its teaching full upon ourselves, like a dark lantern suddenly ablaze with light, when He says, "The children of this world are wiser in their generation than the children of light." The one thing for which the steward is commended by his master is his *foresight*, his acuteness in extracting so much prospective benefit from a situation so unpromising, his calculating prudence in making such provision for the future. It was a clever stroke of policy which could not but gain approval and admiration from his neighbours; it is just such wisdom as the children of this world admire and imitate. Christ does not commend it by any means; but wishing to impress an important truth upon us, He points to this man's conduct in making provision for the future in a way suitable to his character, and He argues that if the children of this world display such foresight, why should not the children of light? Ought not they also to look to the future and make provision for it, as this man did; not indeed in his way, but in a way suitable to their character and prospects? Why should they live for the present, as if the things of this world were the main interest for them? Why habitually overlook the bearing of our present actions upon our future well-being? Why forget the inevitable connection between our conduct and our destiny? Why not provide for the "everlasting habitations," when we know that sooner or later we shall be dismissed from this earthly scene "and all that it inherit?" We, too, are stewards, endowed with natural faculties which are so many talents entrusted to us, with means and opportunities of usefulness. How shall we make the most of them? Clearly not by using them for our own advantage as if they were our private property, but by using them rather with a habitual reference to our Lord and Master, whose we are and whom

we serve. Not by the close and keen pursuit of temporal things, while wider prospects and grander aims solicit us; but by letting those wider prospects influence us, and those higher aims control us in the pursuits and occupations of our daily life. If we are to attend to our own interests, as the children of this world do, let us at least choose the higher interests rather than the lower, as becomes the children of light. We wish to make sure of "the everlasting habitations." Who does not? How then is our heaven to be secured? How otherwise than by acquiring a heavenly character? How can you lay up treasure there otherwise than by acquiring the qualities of that character here and now? We shall not put off our character with our flesh and find a new one on the other side. We do not leave it behind us for our friends to bury. There is no grave for character. We take it with us when we go, whether it be good or bad. And we stand before God in it self-revealed; for the lines of character are the record of our life, written with our own hand. Let us recognise the necessary connection between our conduct here and our destiny hereafter. "Whatsoever a man soweth that shall he also reap." Such a truth reflects immense importance on our human life, apart altogether from the position we occupy among our fellow men. Any position will afford us opportunities of well-doing. The most that the best position can do for us is to furnish the soil and the surroundings in which to grow a character suitable to the inheritance of light to which we go. The hills and sheep-cotes of Bethlehem nurtured the royal character of David. Nazareth, with its despised obscurity and unromantic toil, laid the foundation of that divine character which Christ exhibited. And in whatever heart His humble spirit dwells it will prompt to the same fidelity in duty, to the same devotion to higher aims than those of earth.

But even the unjust steward, in making provision for his own comfort in the future, could not be entirely selfish. The course he took resulted in advantage to others. This was its first and immediate result. But he gained friends thereby, and secured hospitality when his stewardship was at an end. "And I say unto you," says Jesus, "make to yourselves friends by means of the mammon of unrighteousness, that when ye fail they may receive you into everlasting habitations." A Christian gentleman, whose life was fruitful of good works, sat pondering these words one evening at home. As he thought on them, insensibly he slept, and as he slept he dreamed. He seemed to have reached the "everlasting habitations;" earth with its sins and sorrows and toils was left behind, and in his view the gates of the celestial city stood open to receive him. As he drew near he was

conscious of a feeling of strangeness, of hesitation and timidity, as if uncertain of the welcome he might receive. Under the influence of this feeling he paused. But just then there issued an angel-form with outstretched hands and greeted him by name; forthwith another came radiant with joy and recognised him, and yet another, till he found himself surrounded by celestial citizens who claimed him as a friend and welcomed him into their everlasting habitations. He was filled with joyful surprise; and as if in response to his momentary bewilderment, one said, "Do you not remember me? I was the poor man who came to you one memorable day in his distress, whose wants you relieved, and to whom you spoke of the Friend of sinners, the Saviour of the lost. You led me to his feet." "And I," said another, "am the orphan whom you saved from sorrow and shame, and trained to virtue and to faith in Jesus." Thus one by one they disclosed themselves by recalling past events. And while he scarcely believed for joy and wondered, they said to him, "Come, for the King has sent us to welcome you home and lead you into His presence!" But as he made to follow them he awoke. And when he re-read the words of Jesus to His disciples on the open page before him, he felt that his dream had been their interpreter.

It is not wrong to keep that brighter world, with its prospects and rewards in view. If Christ, for the joy set before Him, endured the cross, despising the shame, may not we also encourage ourselves in welldoing by contemplating this higher prospect? Our feeble virtue needs all available support. If we are children of the future, let us be neither time-servers nor men-pleasers. We shall make the best provision for that future by seeking first the kingdom of God and his righteousness in our intercourse one with another. If there is any foretaste of heaven for us here it is found in the joy of lowly self-forgetting service for the Saviour's sake; if there is any heaven hereafter it must be in the self-oblivion of perfect love.

"All works are good, and each is best
As most it pleases Thee:
Each worker pleases when the rest
He serves in charity;
And neither man nor work unblest
Wilt Thou permit to be."

"Build thee more stately mansions, O my soul!
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine out-grown shell by life's unresting sea."—*Whittier.*

Evening and Morning.

O death! how sweet the thought
That this world's strife is ended,
That all we feared and all we sought
In your deep sleep are blended.

No more the anguish of to-day
To wait the darker morrow,
No more stern call to do or say,
To brood o'er sin and sorrow.

O Death! how dear the hope
That through the thickest shade,
Beyond the steep and sunless slope
Our treasured store is laid.

The loved, the mourned, the honoured dead,
That lonely path have trod,
And that same path we too must tread,
To be with them and God.

O Life! thou, too, art sweet,
Thou breath'st the fragrant breath
Of those whom even the hope to meet
Can cheer the gate of death.

Life is the scene their presence lighted,
Its every hour and place
Is with clear thought of them united,
Irradiate with their grace.

There lie the duties small and great
Which we from them inherit;
There spring the aims that led us straight
To their celestial spirit.

All glorious things or seen or heard,
For love or justice done—
The helpful deed, the ennobling word—
By this poor life are won.

Oh, life and death, like day and night,
Your guardian task combine;
Pillar of darkness and of light
Lead through earth's storm, till bright
Heaven's dawn shall shine.

DEAN STANLEY.

Natural Law in the Spiritual World.

By Rev. S. G. Woodrow, Edinburgh.

SINCE "Ecce Homo" no book has been published which has attracted so much attention or been the subject of so much controversy as Professor Drummond's "Natural Law in the Spiritual World." Both books owe their popularity partly to the clear and brilliant style in which they are written, but chiefly to the interest which is felt in the great problem of Christianity which they discuss. For in spite of croaking infidel philosophers, who proclaim the bankruptcy of faith and the decline of Christianity, there is no subject which so deeply moves the common mind as the subject of the Christian religion; and whenever it is freshly treated, whether from the pulpit or the press, it is sure to awaken eager attention.

The Christian problem in its present phase involves two great questions; the question of Christ's personality and character, and the question of the reconciliation of science and religion. The first question was the subject of "Ecce Homo," the second is taken up by Professor Drummond.

"Natural Law in the Spiritual World" was written in the interests of a rigid orthodoxy, and has been welcomed with a shout of trumpets by the extreme sections of evangelicalism. In regard to one tenet only does it depart from the Westminster Confession of Faith, where its arguments seem to point in support of the doctrine of life only in Christ as expounded by the Rev. E. White. But we can't be sure that the professor holds this view, for he sometimes uses language inconsistent with it. Indeed, although he assumes scientific precision in his statements, and roundly charges upon theologians their inaccuracies and defects, he is very far from free from these faults himself; and it would not be difficult to point out several instances of self-contradiction. On the whole, however, he stoutly adheres to the traditions of his fathers.

The main object of his work is to establish a scientific basis for Christian truth, and in this way to reconcile science and religion. And he imagines that he has made a great discovery, hidden in past ages, but revealed to him in these last times, which he announces in the following words: "The position we have been led to take up is not that the spiritual laws are analogous to the natural laws, but that *they are the same laws.* It is not a question of analogy but of

identity." He considers that this distinction between analogy and identity is not only real and important, but that it should take rank as an illuminating discovery, which needs simply to be applied in order to settle the controversy between science and religion. For himself he writes, in his large dogmatic way :—"Now this was not simply a scientific colouring given to religion, the mere freshening of the theological air with natural facts and illustrations. It was an entire recasting of truth" (*Preface*, p. viii). Afterwards he somewhat modifies this declaration by saying, "The danger of making a new principle apply too widely inculcates here the utmost caution. One thing is certain, and I state it pointedly, the application of natural law to the spiritual world has decided and necessary limits. And if elsewhere with undue enthusiasm I seem to magnify the principle at stake, the exaggeration—like the extreme amplification of the moon's disc when near the horizon—must be charged to that almost necessary aberration of light which distorts every new idea while it is yet slowly climbing to its zenith" (*Preface*, p. xvi).

At the outset let me say that every attempt, whether successful or not, to reconcile religion and science deserves our hearty recognition. Unless some harmony is effected, science—and such is too much its present attitude—will reject religion ; and on the other hand—which also finds its illustration among us—religion will contemn and suspect science. We believe that the God of Nature and of the Bible are one ; that "every one truth is connected with every other truth in this great universe of God ;" * and that a full knowledge of science and of Christianity would result in the view of them as parts of one comprehensive scheme. It may further be acknowledged "that the manifest decay which so many creeds and confessions are now suffering, arises mainly from the degree in which at least the popular expositions of them dissociate the doctrines of Christianity from the analogy and course of nature. There is no such severance in Scripture—no shyness of illustrating divine things by reference to the natural." † But after reading and re-reading Professor Drummond's book with the earnest desire to reach the whole truth and nothing but the truth upon this subject, we are compelled to reject his offered solution of the problem, and feel strongly that it tends to the materialising of the spiritual rather than to its vindication and support.

There are two principal objections which science produces against the Christian religion—first, its assumption with regard to miracles, and secondly, the impossibility of applying the methods of verification

* Reign of Law, p. 56. † *Ibid.*, p. 53.

to the truths which it propounds. Professor Drummond's theory affords no help in answering these objections, which is not rendered by the theory he would supplant of Bishop Butler, and of all great thinkers. Science admits the supernatural—that there is a force, everywhere present, always active, incapable of analysis, which, like an unseen artist, moulds matter into forms of beauty, or, like an omnipotent agent, produces amongst the elements and worlds results the most vast and wonderful. Give to this force what name you please it is a force which bears witness to something above itself. On this question Herbert Spencer does not hesitate or falter. He affirms a first cause, declares that it is infinite, and that it is absolute, and clearly states that "the atheistic theory is not only absolutely unthinkable, but, even if it were thinkable, would not be a solution." * But the New Testament contains the record of miracles wrought by the Christ, water turned into wine, diseases healed by a word, the dead raised to life again; and it is these which science refuses to accept. The attempt to show that some of the truths of the New Testament are spiritual applications of natural laws does not touch this first and fundamental objection of science. Nor does this new theory afford any principle by which Christian truths, in accordance with the demand of science, may be verified—such truths, for example, as the incarnation, the atonement, or justification by faith. In our view this whole question has to be approached from another standpoint; and each side, the side of science and the side of Christianity, "has to recognise the claims of the other as standing for truths that are not to be ignored." On the one hand Christianity expresses eternal facts; on the other hand science is an organised mass of facts; and "if both have bases in the reality of things, then between them there must be a fundamental harmony."

But Professor Drummond thinks that his position, while it may leave unsolved some of the primary difficulties of the religious problem, is adapted to disarm scientific prejudices, and so will prepare the way for the candid consideration of Christianity. We shall, therefore, proceed to show that so far as his theory is new it is not true, and that by its representation of Christian truth in the terms of science it often shocks the conscience, and is sometimes in flat contradiction to the teaching of Christ. In fact, Professor Drummond's attempt is reactionary in its spirit, in the line of the old theologies with their logic-racks; of scholasticism with its hair-splitting definitions and useless logomachies; of ecclesiasticism with its sacrament-fictions.

* First Principles, p. 31.

I have said so far as Professor Drummond's theory is new it is not true. For it has never been doubted, on the contrary it has always been maintained, that some laws are of universal sweep, such, for example, as the law of cause and effect. These are essential and unalterable. They are equally laws of thought and laws of fact. But when it is further maintained that physical laws which deal with organic and inorganic matter are projected into the spiritual world, regulate the relations of God and the soul, and enter into the subtle conflicts of the spiritual life, everything seems to be reversed, and Christ's saying "The words that I speak unto you; they are spirit, and they are life," and which we have always borne in mind in our endeavours to grasp spiritual truth in spite of the materialising influence of "matter-moulded forms of speech," ought to be altered into:—The words that I speak unto you, they are physical, and they are literal. A spiritual faith finds its highest office in seeking to know Christ, not after the flesh but after the spirit, and to transcend as far as possible the earthly conditions which grossly hem us in. Now we are bidden to give up all such strivings, and to see the spiritual through the forms of the material, by which life becomes protoplasm, and God is conceived of as environment—a result against which we protest in the author's own words, that if it offers a surer it is not a higher faith; that it satisfies the intellect—if it does satisfy even the intellect—at the sacrifice of reverence, simplicity, and love; and especially that it substitutes a reign of law and a Lawgiver for a kingdom of grace and a personal God. And we do not consent that he should cover his retreat by quoting the words of Browning, as though all who differed from him denied the truth that all's Law,—

"I spoke as I saw.
I report, as a man may of God's work—all's love, yet all's Law.
Now I lay down the judgeship He lent me. Each faculty tasked,
To perceive Him, has gained an abyss where a dewdrop was asked."

But it is when Professor Drummond proceeds to apply his theory to truths of the gospel and to facts and processes of the religious life that our opposition to his view becomes most serious. We are convinced that his standpoint, considered on its own merits, is wrong; but our conviction is greatly strengthened by his use of it in interpreting Christian truth.

Out of the various topics of which he treats with much fulness and beauty of illustration, culling his facts from almost the entire range of the sciences, we shall select only three, which he entitles, Biogenesis, Conformity to Type, and Classification. We shall take them up in their order.

After giving an account of the discussions upon the origin of life, he affirms on the authority of Tyndall and Huxley that the theory of spontaneous generation has had to yield to the doctrine of Biogenesis, viz., "that life can only come from the touch of life." He then goes on to show that in like manner spiritual life in man is God-begotten, as taught by our Saviour's words, "Except a man be born again, he cannot see the kingdom of God;" in other words, Biogenesis is true of the spiritual as it is of the natural world. Up to this point we agree with him—though we should point out as something more than a verbal difference, that what he calls the law of Biogenesis is simply a fact which may be classed under the great law of cause and effect. Those of us who believe in a spiritual philosophy never doubted for one moment that spontaneous generation would finally be exploded as a vagary of the human mind, since it contravened the fundamental principle of an adequate cause for every effect. Apart from this, however, we admit that there is an analogy between the truth of the new birth and the fact in nature that life springs from pre-existent life. But Professor Drummond, carried away by his theory, and determined to interpret the spiritual fact in material terms, goes much further. He says that there are three kingdoms—the inorganic, the organic, and the spiritual—only these three; and that they are separated from each other by an impassable barrier. I will quote his own words first in regard to the physical with its two kingdoms, and then with regard to the spiritual. "What essentially is involved in saying that there is no spontaneous generation of life? It is meant that the passage from the mineral world to the plant or animal world is hermetically sealed on the mineral side. This inorganic world is staked off from the living world by barriers which have never yet been crossed from within. No change of substance, no modification of environment, no chemistry, no electricity, nor any form of energy, nor any evolution can endow any single atom of the mineral world with the attribute of life. Only by the bending down into this dead world of some living form can these dead atoms be gifted with the properties of vitality, without this preliminary contact with life they remain fixed in the inorganic sphere for ever" (p. 68). Now, mark how unflinchingly he applies all this to the subject of regeneration, or conversion. He says:—"The passage from the natural world to the spiritual world is hermetically sealed on the natural side. The door from the inorganic to the organic is shut, no mineral can open it; so the door from the natural to the spiritual is shut, and no man can open it. This world of natural men is staked off from the spiritual world by barriers which have never yet been crossed from within.

No organic change, no modification of environment, no mental energy, no moral effort, no evolution of character, no progress of civilisation can endow any single human soul with the attribute of spiritual life. The spiritual world is guarded from the world next in order beneath it by a law of Biogenesis—except a man be born again . . . . except a man be born of water and of the Spirit, he cannot enter the kingdom of God" (p. 71).

I wish that there were space for a full discussion of this subject. What I have to say must suffer from condensation, as I can only state without elaborating any of my objections. To sum it up, this view interprets the life of which Christ spoke in a too literal sense, it omits the fact of the Fall, it implicitly denies to man the capacity for spiritual life with which he is endowed, it ignores the freedom of the will, it justifies man's remaining in a state of nature, and, worst of all, it fixes the blame of man's continuing unregenerate upon God. Theology has often done wrong to God and to man, but this materialised theology, with its cold-blooded laws and impassable barriers, is like nature's forces—the fire which burns the martyrs, and the earthquake which swallows the innocent villagers—the most unmoral of all; for the old theologies did fence and qualify their doctrines with some homage to the Eternal Righteousness, and some instinct of Eternal Love. But in this scientific exposition of religion God is Law and not Love, and Christ is a Sower of Life-seeds, not a Saviour of souls.

How different this scientific view of regeneration is from that which we find in the Bible must be obvious to all. The Bible everywhere treats man as a being who belongs to the spiritual world although he has fallen from his high estate and needs to be redeemed unto God. It teaches that regeneration is a change not *of* nature but *in* nature, which, while it is produced by the quickening Spirit involves the full consent of its subject, who receives it with faith and joy. It depicts Christ, who is the life, as moving amongst men to redeem them, impelled by a love which cast out none, and which was not driven in upon itself by the guilt even of the guiltiest. And in many a parable—more precious than the most valuable find of science—He has told us that the loss even of one, so far from being compensated by the safety of the ninety and nine, leads to fresh activities of grace, which are not given up until the lost is found.

When we turn to his chapter on Conformity to Type we see the same principle at work. He summons before us the clear structureless jelly-like substance, composed of carbon, hydrogen, oxygen, and nitrogen, which is called protoplasm, and of which Huxley has said

it "is the formal basis of all life. It is the clay of the potter." Professor Drummond then asks, "What makes one little speck of protoplasm grow into Newton's dog Diamond, and another, exactly the same, into Newton himself." The answer is, an unseen artist or potter, and then he quotes the following passage from Huxley's Lay Sermons—"Strange possibilities lie dormant in that semi-fluid globule. Let a moderate supply of warmth reach its watery cradle, and the plastic matter undergoes changes so rapid, and yet so steady and purposelike in their succession, that one can only compare them to those operated by a skilled modeller upon a formless lump of clay. As with an invisible trowel the mass is divided and subdivided into smaller and smaller portions, until it is reduced to an aggregation of granules, not too large to build withal the finest fabrics of the nascent organism. And, then, it is as if a delicate finger traced out the line to be occupied by the spinal column, and moulded the contour of the body; pinching up the head at one end, the tail at the other, and fashioning flank and limb into due proportions in so artistic a way that, after watching the process hour by hour, one is almost involuntarily possessed by the notion that some more subtle aid to vision than an achromatic would show the hidden artist, with his plan before him, striving with skilful manipulation to perfect his work." This artist, so Professor Drummond proceeds to explain, works after a type, always the same; so that "one artist makes all the dogs, another makes all the birds, a third makes all the men," and he adds that "the scientific law by which this takes place is the law of conformity to type." So is it in the spiritual world, where in building up the Christian life the same laws are obeyed. The materials of character in the natural man are the protoplasm; Christ is the hidden artist who fashions this protoplasm into the stature of a perfect man in Christ Jesus; and the process is by the incarnation, which is the life revealing the type, and by the mysterious automatic function, by which the life conforms the protoplasm unto itself." Now, that there is a very wonderful analogy between the development of protoplasm into a bird or beast, and the development of a sinner into a saint; that in describing the religious process we may use scientific terms, we readily allow. But it is needful to remember first that there is analogy only; secondly, that there are points of contrast so strong and important as to require that we should consider the Christian problem by itself, and on its own principles if we would truly comprehend it; and thirdly, that it is therefore necessary in using physical phrases to represent this spiritual experience to avoid their undue influence over our thought. We may pray the prayer: Infinite spirit,

mould me after the likeness of Christ my Lord. But when we offer such a prayer we know that we are employing a mere figure of speech; we know that it is the influence of divine grace upon our affections and will, and not a mysterious manipulation of molecules by an unseen artist, that we ask God to exert on our behalf. And if by the use of such a phrase our thought were at all materialised I say that the effect would be mischievous, and that we must correct it by falling back upon some other mode of expression, best of all upon some scripture word, which shall bring us into more spiritual fellowship with God. For in regard to the Christian life, "we walk by faith, not by sight."

Our last contention with Professor Drummond is with regard to one statement which he makes in the chapter on "Classification." In its opening pages he uses the distinction between the inorganic and the organic to emphasize the scripture doctrine of spiritual life in Christ as that which marks the true Christian. Upon that topic he writes with much freshness, and while we might sometimes object to his way of putting things, we heartily endorse his general view, as thoroughly in accordance with the teaching of God's word. But there is one paragraph, very characteristic in its fearless devotion to his principle, carry him whither it may, which we cannot pass without a remonstrance. I will quote its closing sentences. "A comprehensive view of the whole field of nature discloses the fact that the circle of the chosen slowly contracts as we rise in the scale of being. Some mineral, but not all, becomes vegetable; some vegetable, but not all, becomes animal; some animal, but not all, becomes human; some human, but not all, becomes divine. Thus the area narrows. At the base is the mineral, most broad and simple; the spiritual at the apex, smallest, but most highly differentiated. So form rises above form, kingdom above kingdom. *Quantity decreases as quality increases*" (p. 412).

The ultimate destiny of the human race is a subject to us at least of infinite moment. It is one upon which we cannot dogmatise. Some may adhere to the old doctrine of everlasting punishment in a material hell, and others may cherish, without being universalists, the larger hope. But there is one thing which I think we have a right to demand, and that is, that it shall be considered, not from the standpoint of science, with its perishing types, and inexorable laws, but in the light of the Father's love and of the cross on Calvary. The poet has told us in words that will never die, that

> "Nature, red in tooth and claw
> With ravine, shrieks against the creed,"

that God is love, and that love is creation's final law. But no sentence stands out more distinctly from the pages of sacred writ than that penned by the beloved disciple, "God is Love;" and the same inspired authorithy teaches us that the true way to know God is by love, which is nothing else than a reflection, faint and dim, of His love to us. We think that Professor Drummond, by looking at this subject through the medium of scientific laws, has blunted and perverted his spiritual vision, and has lent the sanction of his name, and still worse, of an argument which will be bigotedly used, to a view of God's purposes concerning man which darkens his love, and involves the future of the vast majority of mankind in the shades of a night black and endless.

I differ from Professor Drummond, but I admire his fearless spirit, and his stern adhesion to what he believes to be the truth. I thank him also for his book. It is full of life. It starts new trains of thought upon the most solemn and most momentous themes which can occupy the attention of man. It is written from the inspiration of a devout faith and an earnest enthusiasm. It directs our attention to striking analogies between the natural and the spiritual hitherto unnoticed. If only he would abandon his particular theory, and devote himself to an *illustration* of Christian truth from the facts of science he might do a work similar to that accomplished by the great Bishop Butler, adapted to the present state of knowledge and thought —of whose analogy a distinguished writer has said, "As we follow his reasoning, so simple and so profound, we find our eyes ever opening to some new interpretation of familiar facts, and recognising among the curious things of earth, one after another of the laws, which, when told us of the spiritual world, seem so perplexing and so hard to accept or understand" (Argyll's Reign of Law, p. 26).

"God makes us brave to meet each loss
Without a sigh;
To do our work and bear our cross,
Nor question why.

"He knows the secret of our way,
And what is best;
The long, dark sorrows pulse with praise,
And lead to rest."

GOD never accepts a good inclination instead of a good action, where that action may be done; nay, so much the contrary, that if a good inclination be not seconded by a good action, the want of that action is made so much the more criminal and inexcusable.—*South.*

Bearing the Cross.

The heavier cross, the nearer heaven :
No cross without, no God within,
Death, judgment, from the heart are driven,
Amidst the world's false glare and din.
Oh ! happy he, with all his loss,
Whom God hath set beneath the cross.

The heavier cross, the better Christian,—
This is the touchstone God applies ;
How many a garden would lie wasting,
Unwet by showers from weeping eyes !
The gold by fire is purified ;
The Christian is by trouble tried.

The heavier cross, the stronger faith ;
The loaded palm strikes deeper root :
The vine juice sweetly issueth
When men have pressed the clustering fruit ;
And courage grows where dangers come,
Like pearls beneath the salt sea foam.

The heavier cross, the heartier prayer ;
The bruisèd herbs most fragrant are ;
If wind and sky were always fair,
The sailor would not watch the star ;
And David's Psalms had ne'er been sung
If grief his heart had never wrung.

The heavier cross, the more aspiring :
From vales we climb to mountain crest ;
The pilgrim of the desert tiring,
Longs for the Canaan of his rest ;
The dove has here no rest in sight,
And to the Ark she wings her flight.

The heavier cross, the easier dying :
Death is a friendlier face to see ;
To life's decay one bids defying—
From life's distress one then is free.
The cross sublimely lifts our faith
To Him who triumphed over death.

Thou Crucified ! the cross I carry—
The longer may it dearer be ;
And, lest I faint whilst here I tarry,
Implant Thou such an heart in me,
That Faith, Hope, Love, may flourish there,
Till for my cross the crown I wear.

From the German of Schmolk. J. D. BURNS.

Wild Oats.

By Rev. Walter J. Mathams, Falkirk.

ILD oats are the easiest things to sow, and the hardest to reap. We can scatter them with a light hand all over our fields in spring-time, but when harvest comes, we must gather them with blistered hands, and aching arms, and trembling hearts. The best way to save ourselves the painful reaping is not to sow them at all. There is plenty of fine corn that we may use instead. There is golden wheat and barley that will look like a sea of glory in the summer sun of God's approval, and which angels will gladly gather into our Father's barn when it is time to put the sickle in. As for wild oats, no matter what the folly of our friends (?) may say about them, let us look upon them as the seeds of disease, disgrace, and death, and cast them aside at once. Better bear the pressure of self-denial now than the pain of punishment by and by. Better carry the cross in youth than lose the crown in old age and in eternity. What if worldlings smile favouringly on a moral madcap! Don't you known that he who wins the world's smile has often to bear God's frown? They say "He is *only* sowing his wild oats"! *Only* that! What care they for the lad? What care they for his future? I will tell you what he is *only* doing. He is *only* insulting God, and trampling His laws in the dust. He is *only* casting away his strength of body and brain. He is *only* getting in a store of aches and pains innumerable. He is *only* ruining a constitution which he will transmit to his children as a legacy of evil. He is *only* blasting other souls by his foul example. He is *only* bringing the grey hairs of his father or mother, or the kindly heart of his loving sister, in sorrow to the grave. He is *only* drowning himself in a sea of shame. He is *only* foregoing joys of heaven and making sure of the agonies of hell. *Only* this. *Only* this!

Go to yonder workhouse—look at that old man, whose hardened face is the index of a hardened heart. Hear how he laughs at things that are pure and of good report. Hear how he curses those who try to do him good. How merrily his tongue tells its tale of sin. How pleased is he when his companions let out the devilry of their nature in a shocking profanity or in horrible lying. Talk to him of a world to come, and he bids you take your preaching and your prating elsewhere. What are right and wrong, justice and judgment to

him? Nothing,—so let him alone. This moral wreck, this ruined soul, this black spot in creation, is only a specimen of one who has been sowing wild oats all his life, and is just beginning to reap them. Once he was pure as the purest. Once he held up his head without shame. Once he was honest, and hearty, and happy. Once his tongue was clean and his soul was true. But now, all that God loves is gone from him, all that God hates is within him. Sowing wild oats has brought it all about. *Only* this. *Only* this.

We walk along the cheerless corridors of a prison. All around us suggests misery and disgrace. Every face that looks into ours is swiftly averted through a feeling of guilt which will not leave the heart. Look at these convicts one by one. Some are strong and vigorous. With iron frames and swelling muscles, surely they could have wrestled with the world, and have kept themselves honest. Some are finely moulded, bearing evidence of gentle birth and costly training in every step and in every look. Surely these could have kept outside this living tomb? Some are broken-hearted. They dare not lift the head for very shame. Would that they had thought of this long ago! God help them! They are *only* mournful, miserable specimens of the effect of sowing wild oats. *Only* this. *Only* this.

Here is a hospital ward. Each bed has a suffering occupant. Here lies one whose anguish seems intolerable. The lines of the mouth and brow are drawn tight through very agony. He tosses about like a derelict in a stormy sea which must soon engulph it. Oh! how he beats his hands in the restlessness of utter misery. There is no soft place in his pillow, and the thorns he has placed there himself cannot be taken out. Soon the end will come, the hands will cease to beat the coverlid, the bloodshot eyes will close, and the suffering soul will pass away,—God grant, through the merits of Jesus, to happier experiences. But, alas! he is a fearful evidence of the evil harvest of wild oats. *Only* this. *Only* this.

This is an asylum; the dreariest spot on earth. The sunshine which streams through the windows seems out of place, and the singing of birds in the surrounding trees a painful mockery. Happiness has never found its home within these walls. There is music but it is the music which seeks to drown madness and misery. Gone is the light of reason from every mind. It is night with them always. Yes, always night. Shall I say what I can see within these padded rooms and dark cells? No, I will tell you *whom* I see. There is a young man; very few years have passed over his head. He looks as if he had known in days gone by the comforts of life and the com-

panionship of friends. Yes, he is the son of an honoured sire. When he came to the work of life his prospects were as bright as yours and mine may be. But in a bad moment he fell to sowing wild oats. He rode fast horses, he toyed with fast women, he spent all that he had in riotous living; and here he is. *Only* this. *Only* this.

Here is an old man. His hairs are grey. His step is unsteady. His forehead is wrinkled. His hands are palsied. This has been his home full many a year. These stones have heard his senseless talk, till now, if they could speak, they would harrow our souls with sorrow. Once he was hopeful. He thought to gain a name in the world. He thought to be honoured and admired. But the tempter came in the guise of friendship and led him to the gambling table, then to the bar-room, then to the hospital, and finally left him here.

"God save us all from a death like this," for a living, awful death it is! But—it is *only* through sowing wild oats. *Only* this. *Only* this.

Ah! what a short and simple word it is! Yet it seems to me as if the angels in heaven could weep with unutterable sadness over such folly and sin. It is madness to smile at the sins of youth and call them little faults. If not given up they will lead to life-long misery, and perhaps eternal ruin. Better lay the results of a fast life before the young fellow, and give him such advice as will be likely to throw the reins over his passions. Better show him that wild oats have within them all the elements that bring pain and disaster. Better instil into his mind the Divine Word, which says that "whatsoever a man sows that shall he also reap,"—That if he sows sin, he must reap sorrow,—That if he debases body and brain and soul in evil pleasure, he must finally pay the cost in deep anguish.

Gently to rebuke and warn is Christ-like; but to smile approval or to be careless of his career is devilish. Yet how few will dare to speak, even to their own dear boys! and how many excuse themselves from responsibility by the old saying, "He is young yet, by-and-by he will grow out of it." That saying has been the ruin of thousands, and if those who are lying cold in the grave could rise up and face their friends, what bitter accusations would they utter. "You might have saved me, but you said nothing. You saw me casting all my strength away, but you were silent. You watched me dancing on the brink of an abyss, but you did not bring forward your wisdom and experience and try to rescue me. You said I was young, and that I should change some day, but you did not try to change me. So on I went, and the end came speedily. May God forgive us both, for we have sinned greatly!"

be set forth, as convenient time and leisure hereafter shall permit, yet should it nothing hinder but rather do much good to have diversity of translations and readings." As a matter of fact the revision of 1611 with which we are all familiar, was based upon three different English versions, the Bishop's Bible, the Geneva and Douay versions, all of which entered into its composition and contributed to its excellence. Of these the Geneva version competed with it in the popular favour for nearly half a century, till it was withdrawn from circulation. Our ancestors of the 17th century had therefore a considerable diversity of readings available; and if this was considered rather an advantage then it need not be regarded as a disadvantage now.

On turning over the pages of the new revision one's first impression is that considerable liberties have been taken with the old book. This is true only so far as the form of the pages is concerned. The paragraph arrangement adopted in the New Testament has been followed here; while the poetical books have been adapted to the peculiar form of Hebrew poetry. The same method is followed wherever a poetical passage occurs in the books of the Kings or Prophets. The book of Psalms is further sub-divided into the five separate books of which it is composed. This arrangement in form, while it lends variety to the pages, strikes one at first with a sense of novelty, and suggests important alterations in the substance and contents of the book as well. Such an impression, however, is not confirmed on closer acquaintance. Indeed, if there is one thing more than another which this revision brings into view, it is the excellence of the old version and its substantial accuracy as a translation. The old book remains very much as it was; a few blemishes are removed, a number of inaccuracies are corrected, and some obscure passages are cleared. It need not be supposed, however, that no more of these remain. The margin, which has been diligently cultivated by the Revisers, dispels any such illusion. There we find numerous alternative readings which are only not inserted in the text because they were not supported by two-thirds of their number in the final review. Many of those renderings will appear preferable to the reader, and some of them will help towards the elucidation of the text.

When we come to deal with the changes actually introduced it will be convenient to refer them to the three principal sources from which they spring. These are, the state of the Hebrew Manuscripts; inaccuracy of translation; and the use of words and phrases now obsolete.

The changes introduced under the first head are very few, and these of comparatively little importance. It may be convenient here to explain that the materials available for a translation or revision of the Old Testament consist chiefly, as may be supposed, in existing Hebrew Manuscripts (MSS.). These, however, though of high authority are of no great age, the oldest dating no further back than the 10th century. But there are other MSS. which, though not in Hebrew, are of a much earlier date. These are MSS. of versions that had been made in early times for the use both of Jews and Christians. Three of these are of the highest value, viz., the Greek version, commonly called the Septuagint, from the tradition of its having been made by lxx. Jewish Rabbis, it dates from the 2nd century before the Christian era; the Syriac version, dating probably from the 1st century, and distinguished as the first translation made for the use of Christians; and the old Latin version (the Vulgate), dating from the 2nd century. To these should be added the Latin version of Jerome in the 4th century—a version which more than any other has influenced our English Bible, Wyclif's translation having been made from it. The value of these versions to biblical scholars is that they are translations from much older Hebrew MSS. than now exist, and may therefore be used to verify the accuracy of the Hebrew text, and by their various renderings assist in the translation of obscure passages. The present Revisers have diligently used them for this purpose, and in several passages have adopted the reading of the versions against that of the Hebrew text, which they give as an alternative reading in the margin. An instance of this is found in Ps. xvi. 2, where, instead of "O my soul thou hast said unto the Lord, Thou art my Lord," which is the reading of the Hebrew text, the three principal versions have, "I have said unto the Lord, Thou art my Lord," which is the reading the Revisers have adopted. On the other hand there are passages where the rendering of the Hebrew text has been restored, as in 2 Chr. iii. 1, which in the Revised Version reads, "Then Solomon began to build the house of the Lord at Jerusalem in Mount Moriah, where the Lord appeared unto David his father, which he made ready in the place that David had appointed, in the threshing-floor of Ornan the Jebusite." There are upwards of 300 places where these ancient versions present various readings from the Hebrew text, but few of them show wider variations than those quoted above. There are also a few passages where the Hebrew text is admittedly corrupt, as in Judges xviii. 30, where the name "Manasseh" has been substituted for "Moses," in order to conceal the unwelcome fact that a grandson of the great

legislator became the priest of an idolatrous tribe. The change would be made by the insertion of a single letter. It will thus appear that upon the closest analysis there is only a very slight infusion of error to be found in those waters which form the fountain-head of our translation of the Scriptures. With all the modern appliances for detecting textual error, applied as they have been by competent men in England and Germany, to test the accuracy of the Hebrew text, it yet comes forth from the ordeal with credit unimpaired or rather enhanced, and thereby confirms our faith in the authenticity of the holy Scriptures.

But by far the larger number of the alterations introduced are put forward as improved renderings of the same Hebrew words. A few of these may be given by way of illustration. In Genesis ii. 4 we read, "These are the generations of the heaven and of the earth when they were created, in the day that the Lord God made *earth and heaven. And no plant of the field was yet in the earth, and no herb of the field had yet sprung up;* for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground; but there went up a mist from the earth, and watered the whole face of the ground." The italics indicate the extent of the alteration. In this passage the improved punctuation also greatly assists the sense. The expressive figure used in Genesis iv. 7, which the Authorised Version obscures, has been here well brought out: "And the Lord said unto Cain, Why are thou wroth? and why is thy countenance fallen? If thou doest well shalt not thou be accepted? and if thou doest not well sin *croucheth* at the door; and unto thee shall be his desire, and thou shalt rule over him." If we adopt the reading of the last clause as given in the margin the moral lesson of the passage comes into bold relief, "unto thee is its desire, but thou shouldst rule over it." Sin, like a wild beast, lurks beside a man's path, nay, crouches by his tent-door, tiger-like, and watches for its prey. If his secret thoughts and purposes are evil, the temptation springs upon him suddenly with all the violence of passion, and the man is overmastered by his sin, as in the case of Cain. But it is man's high prerogative not to be overcome by sin, but "to rule over it;" and this by divine grace we can do, and by doing reach the stature of our true manhood in Christ. This, however, by the way. Cain's "mark" disappears, and we read, "the Lord appointed *a sign* for Cain, lest any finding him should *smite* him." Because of their association in crime Cain suggests Lamech, whose "song" is thus rendered:

> "Adah and Zillah, hear my voice,
> Ye wives of Lamech, hearken unto my speech;

For I have slain a man *for wounding me*,
And a young man *for bruising me;*
If Cain shall be avenged seven-fold,
Truly Lamech seventy and seven-fold."

When Abraham comes into Canaan, instead of passing "through the land unto the place of Sichem, unto the plain of Moreh," he passes "through the land unto the place of Shechem, unto the *oak* of Moreh." And so wherever the word "plain" occurs in the story of his life. God no longer "tempts" Abraham, but "proves" him; and "Jehovah-Jireh" is interpreted by the phrase "in the mount of the Lord it shall be *provided.*" The well-known passage in the blessing of Jacob is thus rendered:

"The sceptre shall not depart from Judah,
Nor the *ruler's staff* from between his feet,
Until Shiloh come;
And unto him shall the obedience of the peoples be."

The name which God proclaimed to Moses on the mount is rendered, "The Lord, the Lord, a God full of compassion and gracious, slow to anger and plenteous in mercy and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin; and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, upon the third and upon the fourth generation." Throughout Exodus "the tabernacle of the congregation" becomes "the tent of meeting;" the word "tabernacle" being reserved for the most holy place, as in xl. 34, "Then the cloud covered the tent of meeting, and the glory of the Lord filled the tabernacle." Three fragments of ancient song are preserved in the 21st chap. of Numbers, the first of which quoted from "the book of the wars of the Lord" reads:

"Vaheb in Suphah,
And the valleys of Arnon,
And the slope of the valleys
That inclineth toward the dwelling of Ar,
That leaneth upon the border of Moab."

The second, and more familiar is,

"Spring up, O well; sing ye unto it;
The well which the princes digged,
Which the nobles of the people delved,
With the sceptre and with their staves."

The story of Elisha and the little children of Bethel in 2nd Kings ii. 23, has been often felt as a serious reflection on the character of that amiable prophet. Instead of "little children," however, the

margin has "young lads," which the American revisers would have put into the text. This rendering certainly makes the prophet's anger more intelligible, especially when we remember that Bethel was the seat of an idolatrous calf-worship.

But it is in the later books that the changes are most numerous. The book of Job alone would supply a sufficient number of illustrations, but only one or two may be given. In the first address of Eliphaz, chap. 4, this is made the ground of his charge against Job, as explaining the calamity that had overtaken him; v. 6,

> "Is not thy fear of God thy confidence,
> And thy hope the integrity of thy ways?"

Self-confidence, the consciousness of his integrity—this is Job's strength and weakness. In the same address Eliphaz asks with reference to the fleeting generations of men,

> "Is not their tent-cord plucked up within them?"—

reminding us of the expressive figure of the Preacher, "or ever the silver cord be loosed." The light of a better hope is seen struggling through the thick clouds of Job's condition in the question of ch. xiv. 14,

> "If a man die shall he live again?
> All the days of my warfare would I wait,
> Till my release should come.
> Thou shouldest call and I would answer Thee;
> Thou wouldest have a desire to the work of thy hands."

This hope at length breaks forth in the well-known passage in the 19th chap.,

> "But I know that my redeemer liveth,
> And that he shall stand up at the last upon the earth;
> And after my skin hath been thus destroyed,
> Yet from my flesh shall I see God;
> Whom I shall see for myself,
> And mine eyes shall behold and not another.
> My reins are consumed within me."

There are also some striking renderings in the Psalms, as in Ps. viii. 5,

> "What is man that Thou art mindful of him?
> And the son of man, that Thou visitest him?
> For Thou has made him but little lower than God,
> And crownest him with glory and honour."

Expositors have sometimes been at a loss to explain Ps. lxviii, 13, "Though ye have lien among the pots," &c. The pots have now been removed by the rendering,

"Will ye lie among the sheep-folds,
As the wings of a dove covered with silver,
And her pinions with yellow gold?"

A beautiful and expressive contrast is brought out in Ps. xxx. 5,

"Sing praise unto the Lord, O ye saints of His,
And give thanks unto His holy name,
For His anger is but for a moment,
His favour is for a life-time; (*margin*)
Weeping may tarry for the night,
But joy cometh in the morning."

A striking rendering of Ps. xxix. 10, "The Lord sitteth upon the flood," is "The Lord sat as King at the flood." But these illustrations might be multiplied indefinitely.

We shall only refer, in conclusion, to the changes introduced on account of the natural growth of the language leaving old forms of speech behind. Such words have disappeared as *botch* for boil, *carriage* for baggage, *coast* for border, *leasing* for lying, *tache* for clasp, *vagabond* for wanderer, and *champaign* for plain. *Galleries* becomes *tresses* in the Song of Solomon vii. 5; and *linen yarn* becomes *droves of horses* in 1 Kings x. 28, these being mis-translations. The mythical *unicorn* disappears leaving the *wild ox* as his substitute. *Hell* is veiled under the Hebrew *sheol*, or translated *the grave*. A number of old English words still remain, however, to preserve the flavour of antiquity so familiar to readers of the Authorised Version. *Prevent* in the sense of *anticipate* has been retained in one or two passages, so has *let* for *hinder*. We still read of the "*noisome* pestilence," of *amerced* for fined, of *ouches* for settings, *sith* for since, of *wot* and *wist* for know and knew. The ploughman no longer *ears* his ground but ploughs it, in the only two passages where this old word occurs (1 Sam. viii. 12; Is. xxx. 24). The Revisers have been distinctly conservative in their treatment of the English language, much more so than the American Company approves of, as appears in the list of modern substitutes for many of those old words and phrases appended to the revised version. None of these, however, have been introduced even in America, the agreement between the two companies being that the present revision should circulate in both countries for 14 years before any further change be introduced.

It is to be hoped that a cheaper edition of the book will be issued before long so as to bring it within reach of all classes of the people, since it cannot be doubted that its issue will prove a vast gain to the community in stimulating a desire to search the Scriptures

and in affording a better understanding of their meaning. It is to be hoped that the young people in our families and churches will freely avail themselves of it, as it cannot be expected that their elders will take so readily to the new phraseology. A generation in all probability must pass before the question whether the new version will displace the old is finally decided. Meanwhile we may all benefit from the disinterested and reverent labours of the Revisers if we come to the book in the spirit which Archbishop Cranmer commends, when he says in the preface to his own edition : "Every man that cometh to the reading of this holy Book ought to bring with him first and foremost the fear of Almighty God, and then next a firm and stable purpose to reform his own self according thereunto, and so to continue, proceed, and prosper from time to time, shewing himself to be a sober and a fruitful hearer and learner, which, if he shall do, he shall prove at length well able to teach, though not with his mouth, yet with his living and good example, which is sure the most lively and effectuous form and manner of teaching."

The late W. J. Duncan.

IN calling attention to the event which has deprived the denomination of one of its highly honoured members, we cannot do better than quote the following documents which testify to Mr. Duncan's active benevolence and genuine christian worth. The first is a Resolution of the Home Mission Committee passed at a recent meeting in the following terms :—

"The Committee of the Baptist Home Missionary Society, in common with the Baptist Denomination and many others in Edinburgh and throughout Scotland, deeply feel the loss they have sustained by the decease of Mr. William J. Duncan, one of their most esteemed members, which took place after a brief illness on the 8th inst.

"Mr. Duncan, shortly after his removal from Glasgow in 1846, on his appointment as manager of the National Bank of Scotland, became Treasurer of the Society, and only relinquished this position in March 1859 owing to the pressure of other duties. He, however, remained an active member of the Committee in whose proceedings he took a lively interest, while by his contributions and his valuable council he materially promoted the good of the Society.

"Mr. Duncan was not less distinguished by genuine unostentatious

piety than by a geniality and gentleness of disposition, and a courtesy of manner which endeared him to all. And while his benevolence and liberality flowed in many channels he was unsparing in personal self-denying efforts for the good both temporal and spiritual of his fellow-men. The Committee mourn his removal from among them, and desire to convey to his sorrowing widow and family their deep sympathy in this heavy bereavement, and they unite in commending them to the God of all comfort who has seen meet thus to take to Himself the object of their affection."

During his long residence in Edinburgh, Mr. Duncan was associated with the Church in Charlotte Chapel, where indeed he held office for a considerable time. The following minute, expressing the feelings of the church on the occasion, was passed at a church meeting on the 21st ult:—

"It is with deep regret we record the death of our brother Mr. W. J. Duncan, of 29 Abercrombie Place. This sad event took place on the 8th inst., after a brief illness of not more than two or three weeks, producing much grief not only in his endeared family circle, but amongst all the friends of religion and philanthropy throughout the city.

"By his death the friends at Charlotte Chapel have sustained a heavy and many-sided loss, the extent of which it is impossible for them fully to realise. During the 35 years he was in fellowship with the church he rendered to it much valuable service and commanded the respect of every member. For many years as deacon and treasurer his wise counsels and financial skill were eminently advantageous, and contributed not a little to the peace and prosperity of the church. To all of us his appearance was a familiar and an attractive figure we shall never forget, associated as it was with '*a manner of life*' which continually called us to something higher and better than we had yet attained. To his fellow members he was always respectful and kind, and to them the memory of his name and life will be a precious treasure. We record our deep gratitude to God for the operations of His grace in our dear departed brother, which made him for so many years a bright example amongst us of humility, sympathy, and liberality. We count it a privilege to have been associated with one, whose generosity was always free from ostentation, and whose sympathies, while so freely exercised in his own church, flowed forth in streams of blessing in so many other forms of christian and philanthropic work in our city.

"Most sincerely do we sympathise with the surviving widow and family, and pray that the God of all consolation will comfort and strengthen their hearts."

More need not be added. It is something to have known such a man whose unobtrusive piety and unwearied well-doing have left behind a rich savour of the grace of Christ among those who knew him best, and an example of christian manhood to the rising generation in our churches.

The Carlyle Country.

By Rev. P. J. Rollo.

IT is a pleasant walk of about a mile from the station to the village of Ecclefechan. To the left, in gentle undulations, rise the low green hills, carefully cultivated as far as the eye can reach, and brightened by the small white farm-houses which shine out from amidst their trees. To the right, as you advance, there opens out before you the magnificent sweep of Annandale, rolling down in a beautiful expanse of green fertile meadow and glossy wood to the gleaming Solway, and bounded, as it were, by the far blue hills of Cumberland. The wayfarer may well pause on his journey, once and again, and drink in the beauty of the prospect as he drinks in the delicious, cool, sweet breeze which steals up the broad valley, while he listens to the larks that seem to fill the heaven with music, as the sun has flooded it with light. No such air, we can assure our readers, is to be found at most of the more or less confined resorts by loch or frith, to which so many fly for their annual change from our Scottish cities; and, independent of the butter and eggs, the welcome seclusion, and the tender and sacred fellowships which he found at Scotsbrig, we do not wonder that Carlyle found the air of Annandale so blessed a medicine both for the body and the mind.

Soon as the first gentle eminence is reached we come in sight of the village, the white houses nestling silently beside their old steeple, in a little hollow among the green uplands, just where they are preparing to meet with the valley. A short but somewhat steep descent leads us at once into the one street of the village. It is unusually broad for a country village, for the burn, which flows right down the midst of it, has served to keep the houses on either side at a respectable distance from one another. This stream, which has been bridged over throughout the more important part of the village by some local notability, whose beneficence has been duly acknowledged in a votive tablet, issues from its concealment just opposite the humble dwelling where Thomas Carlyle, or, as he is styled by the country people, Tom Cairyll, was born. It is a neat, solid-looking, two-storey tenement, divided in the middle by an archway, and containing two small houses, one on either side of the archway. These houses were built by the brothers Carlyle (who at that time carried on in partnership the business of mason) for their own use,

the common archway affording convenient access to their masons' yard behind. The house in which Thomas was born has lately been bought by his niece, Mrs. Carlyle (formerly Miss Aitken), who waited upon him so faithfully in his last years. She has placed in it several articles of furniture from the house in Chelsea, and a number of volumes of her uncle's writing which belonged to himself, though curiously enough that one volume is awanting, Sartor Resartus—in which under its name of Entepfuhl—Ecclefechan is referred to.* The small room upstairs in which the sage was born is kept in perfect order, and most courteously shown to visitors by the present occupant, who also sells photographs of the house, and presides over a visiting book in which last year over six hundred names were written, most of them penned by pilgrims from afar. It is a small room even now that the two box beds have been removed, and but a humble dwelling; yet admirably built, destined, barring accident, to stand for many years, as a fitting memorial, not only to the noble son who there first saw the light, but also to the worthy father who did all his work as well as possible, and declared the mason trade "done" for him when it had learned to tolerate inferior workmanship.

It can hardly be more than two hundred yards from Carlyle's birthplace to his grave. The churchyard looked bleak and dismal to Froude on the cold wintry slushy day on which the body of his great master was laid there; but such cannot be his impression who visits it in May when the soft south-west wind is murmuring in the thick green grass, and the birds are singing in the golden sunshine. There is nothing dilapidated about it, nothing that bears the appearance of neglect, nor the aspect of careless irreverence for the departed; but, on the other hand, there is no glaring pretentiousness, nor paltry prettiness to detract from the solemn dignity of death. Humbly beneath the grass, marked by their plain simple stones, lie the villagers of all classes, and many generations. Here too, doubtless the bodies of the unworthy have been interred; but we may be pretty sure that Ecclefechan churchyard will witness no such "gaol delivery" on the judgment day as will take place at Westminster Abbey.

On entering the visitor will probably be summoned by the sexton to "*the* grave;" but he would do well if he first took a glance at the stone cut by James Carlyle to mark the grave of the Burgher minister, James Johnston. This worthy, "the priestliest man I ever, under any ecclesiastical guise, was privileged to look upon," was the

* The "Reminiscences" of course excepted.

minister of the little Ecclefechan church to which, among many who came from far and near, young Edward Irving used to travel all the way from Annan, his plaid sometimes streaming with the rain. "This peasant union," says Carlyle respecting it, "this little heath-thatched house, this simple evangelist, together constituted properly the church of the district; they were the blessing and the saving of many; on me too, their pure heaven-sent influence still rests and lives."

The grave of the Carlyles is surrounded by a plain high railing, covered by thick velvet grass, and surmounted by two plain tomb stones. Beneath one of these rests Margaret Aitken, Carlyle's revered and beloved mother to whom "for body and soul he owed endless gratitude;" and that noble father, whom he believed to be the very best man he had ever met, and essentially a greater man than himself—capable had their positions been reversed in divine providence, of doing a nobler work than he. Standing by the grave of the Annandale peasant who found his glory and delight in that genius and great achievement of his son to which he had contributed so much, and which he could so entirely appreciate, with what hushed solemn feeling might we recall that son's tender heart-felt words written on the day of his father's funeral, "All that was earthly, harsh, sinful, in our relation has passed away; all that was holy in it remains. I can see my dear father's life in some measure as the sunk pillar on which mine was to rise and be built; the waters of time have now swelled round his (as they will soon round mine). I can see it all transfigured though I *touch* it no longer. I might almost say his spirit seems to have entered into me (so clearly do I discern and love him); I seem to myself only the continuation and second volume of my father."

Once a year Carlyle visited this sacred spot, sometimes "in good fettle," when he would discourse freely in broadest Annandale to the old grave digger; sometimes also in that state in which their acquaintances knew that all the Carlyles were better let alone. Happily he was in excellent fettle on his last visit, on which occasion he drove round the ridge of neighbouring hills, looked his last upon the valley which was so dear and sacred to him, and gave some instructions which may have indicated an intention to raise a tomb-stone to his brother John, the doctor, to whom he had been such a magnanimous helper. He now rests in that brother's grave, a simple stone recording their names who from boyhood were such true friends. "*My* brother needs no monument but his grave." So we were told James Carlyle, the only surviving brother, responded to some visi-

tor's suggestion; we could not but feel how true it was as we left the churchyard. "For giving his soul to the common cause he has won for himself a wreath which will not fade, and a tomb the most honourable, not where his dust is decaying, but where his glory lives in everlasting remembrance. For of illustrious men all the earth is the sepulchre, and it is not the inscribed column in their own land which is the record of their virtues, but the unwritten memory of them in the hearts and lives of all mankind."

From Ecclefechan to Mainhill farm is a walk of about two miles, up the dale, along the great north road. The farm is about three hundred yards from the road up the hill-side. It stands very high, and is utterly exposed both to the east and south-west winds, but has not such a bleak look as Mr. Froude, who seems to have gathered his impression from visits paid on wintry days, has represented it to have. The view to the south-west is magnificent beyond description. The whole valley of Annandale lies stretched out before you with the Solway, "like a silver riband" gleaming in the distance, and Criffel, Helvellyn, and Skidaw, for a back ground. An addition of two good sized rooms has lately been made to the farm; but the three rooms in which Mr. and Mrs. Carlyle brought up their eight children are still to be seen with little alteration save that here too the box beds have been removed. They are small rooms, and in winter, very cold and comfortless; but having removed hither "to keep his family about him," here James Carlyle brought them up in health, happiness, and godliness, wrestling victoriously with the cold reluctant soil, and causing two blades to grow where only one before had sprung. And here Thomas Carlyle learned German, studied Faust in a dry ditch, and completed his translation of "Wilhelm Meister." Hither he came home each May from the College at Edinburgh (having sent his box by the carrier) walking all the way, putting up with such sleeping accommodation on the road as a herdsman's cottage could afford. Here Edward Irving stopped to tea as the two lads came home together; and here he often came up from Annan to visit his friend who strolled down the dale to meet him. What talk have these poor walls listened to, between two such friends, and such a father and mother..

It is interesting to notice that the present occupants of the house have, like the Carlyles of old, eight children, that they removed to it not from any hope of pecuniary gain, but solely "that they might keep their family about them," and that they are industrious god-fearing people. The worthy farmer's wife who shows all courtesy to the "many gentlemen" who "come to see Tom Cairyl's

place," referred to a piece of plastering done by his amateur hand in those far off years, and which Tyndal and Lecky, when Froude showed it to them, thought to be very well done. It was her own opinion, corroborated by that of all competent judges who had seen it, that it was a wretched job. No doubt she was right. Some practical knowledge is required either to accomplish plastering, or to criticise it. We could sympathise with her too in her surprise that "so kind a gentleman as Mr. Froude" should lead people to suppose that her children were running about with bare feet on such a day as that cold February funeral morn. It was a curious mistake, naturally made by an Englishman, who not knowing the custom of the country was not aware that at that hour in the morning all the children had not yet had their shoes put on. Englishmen find it hard to realise that the children of the Scottish peasantry go barefoot only for comfort's sake, though it turns out to be a good thing for their health as well.

With this visit ended a very pleasant little pilgrimage. How pure are all the associations connected with the memory of Thomas Carlyle. In visiting the Burns country the heart is saddened by a taint of sin and folly which clings to the very places, in the Scott country associations of tinsel rank and vain ambition mingle with the memory of bright genius and brave endeavour; but from the Carlyle country no suggestion comes that is not pure and ennobling. You realise how altogether worthy is the life which in a sense you have followed to its fountainhead, how devoid of all that is mean or base; that, fresh, pure, and bracing, as the air of Annandale, are the thoughts suggested by the simple scenes which recall to mind so many stages of a life of such pure aspiration, high thought, brave endeavour, and noble achievement.

Hobnails.

By Blunt Robin.

HAT the Romish Church has not amongst its many relics a pair of Paul's old sandals to show us, is a sad pity. The sight would be edifying. Doubtless we should see a right good serviceable pair, made of thickest leather, studded with hobnails. This was the kind worn by ancient warriors, and it is not to be supposed the quick-witted travelling preacher would have used any but the best for the laborious enterprises of his life. He had much ground to cover, and the business of his King required haste, so it can be

safely reckoned that he chose what would help him onward surely and swiftly. His creed in this respect can be summed up concisely. There's nothing like hobnails. And it needs no stretch of imagination to suppose he was looking at his stout old sandals when he bade the Ephesians be "shod with the preparation of the Gospel of peace." His foot-gear had carried him along many a rough road, and up many a stiff brae, and he knew by his heart's experience that there was nothing like the gospel of peace for fitting the soul for the rugged journey lying between the cross and the stars. As it was in his day so it is in ours. Satin slippers are not foot-gear for the saints of God. Light soles may serve for a dance, but as the Christian life is a journey full of toil and fighting, we need something that will give us a good grip of the ground, and splendid leverage up the hill. If the gospel be firmly girt and bound about us we have all we require; we shall be shod with shoes that will never wear out. We are not thorough enough in our acceptance and appreciation of the Gospel, and so it comes about that so many do not foot it bravely on to God. Thin shoes are the fashion, hobnails the exception. Thousands limp, and creep, and "inch along like an old inch-worm," where they should march manfully with uplifted brow and a blythe heart. And why? Because they try to travel in slippers; they do not realise sufficiently the power of the Gospel to protect and inspire them. They are pilgrims who hobble along so slowly that the heads of the caravan have often to stop to help them. Soldiers they are, but always in the rear, where they escape the brunt of the battle, and come up only in time to share the spoils of victory. If the enemy happen to attack them they are sure to come off worse than vanquished, because they have not the wherewithal to ensure firm foot-hold in the fight. Their wounds run double, for they know they are not properly booted for battle. O, that we could see more clearly the connection between hobnails and success, between thorough reliance on the Gospel of Christ and victorious holiness, then we should be ready to face every foe, breast all weathers, and scale every difficulty, Tender feet and thin shoes are of very little service to the Church. The owners of them need a barometer at the bedside to tell them whether they can venture to the sanctuary. If it set fair they can go, for sunshine will not kill the weakest saint. If it be foul they discover extraordinary warmth and comfort at their own fireside, and God's fireside, the brightest and cheeriest in this cold world, is not worth a wetting. Then, again, of what use are they in the rough and tough work of reaching the masses? Candidly enough they say they are not fit for it. They are not, for it needs the profoundest belief in the

uplifting, cleansing, and converting power of the gospel, to give a man heart to go through mire and filth into the scenes of bestiality and crime abounding in the dark places that are covered by the very shadow of our churches. Sabbath after Sabbath we hear the bitter cry of the outcast as a minor chord in all our hymns, but few of us are sufficiently shod to go down and answer it in the spirit of God-like sympathy and self-sacrifice. The best need better equipment for such an enterprise. God send that they and all of us may have it. Nay, let us determine to buckle on the whole armour of God, and bind the stoutest sandals on our feet; then He will give us a heart that will beat responsive to His call and the world's cry of need. A band of hobnail saints in every town throughout Scotland would make a glorious stir amongst saints and scoundrels. A troop of Christ's Ironsides in the van of each denomination would send a shout of victory all along the line, startle the enemy into a scream of wild despair and fury, and cheer the beleaguered host of the suffering poor with hopes of redemption. Away then with our thin shoes or silken slippers, and let us put on the strongest hobnails and go down into the battle. Too long we have danced on the soft carpet of God's promises of comfort to the believer, when we should have carried the living water to dying souls; too long we have sat and sung in the sanctuary when we should have gone out into the wilderness of sorrow and wept with those who weep; too long we have stepped tenderly around our difficulties instead of crushing them into dust beneath our feet. Let us make a change at once. The gospel will still be our consolation in distress and need, if we make it our inspiration in a deadly struggle with sin; for this is true ever that he who is most heavily shod with its strength and grace carries the lightest heart over roughest roads. In hobnails, therefore, let us travel and fight, and we shall find that they will bring us safely to the gates of glory and the presence of the King. Thus ends my talk on hobnails.

Notes of Travel.

My Dear Scottish Editor,

My good wife, who is always suggesting bright ideas to her husband, has just proposed that I write you some of our touring observations. I obey, and here are some rambling and easy notes *en route*.

It is not often that the tail is the beginning of a thing, but the present instance is an exception to the rule. Our Atlantic and

American journey began at "the tail of the bank." But why carry coals to Newcastle? Why tell Scotch folk of the trip over the Channel, or the rich, rare hills and lochs which slept in the haze of a sweet summer-like eve on that 3rd of April, as we lay anchored off Greenock? As I paced the deck and drank in God's sweet beauties all around, I could believe He was benignly partial in the distribution of His natural gifts. And how cheaply near and yet *richly* near to huge metropolitan Glasgow is all this sanitarium and hydropathic of Nature! It keeps the Glasgow doctors poorer by thousands of money annually. Glasgow's summer thousands should devoutly pray and praise each time they visit their western coasts.

The Atlantic season was yet unsettled, and our brave old ship was 11½ days in bearing us over to the metropolis of the New World. Eleven round days and nights upon a short, narrow plank deck, with a tractless world of ocean rolling and mourning about us, made the human freight from stem to stern kin. At least we were made *sick!* How prim and spruce that young lady and that young gent—and the older gents too—look as they promenade the streets of *terra firma.* But see them now, "rocked in the cradle of the deep," limp, pale, dishevelled, divorced by choice from dinner toilet (and from dinner, too), practising depletion and humility! They are sea-sick. Do you ask, Was I sea-sick? Well, the others were too! But we were all the better of it, and our appetites took on a keener edge in New York. For seven days after landing we rocked, and walked wide, and thought there was nothing stable here below. Our nerves had not yet landed. Oh! how often on the heaving deep the blessed text came to my sea-sick spirit as angelic lullaby, "no more sea." I say it reverently. It cannot be forever and forever that the earth's heirs and heiresses must roam over three-fourths of their estates sea-sick at the door of a living death.

New York! I viewed this strong ambitious city from the deck of my ship; from the elevated railway; from Broadway; and from one of the seven wonders of the world, Brooklyn Suspension Bridge, which unites the city of commerce to the city of churches in a common fellowship. One million and a quarter souls compose New York alone. No greater wonders and mysteries lie locked in the bosom of the liquid deep than in this young, old, growing city of the West. Wonders which tell how high Godward man may reach, and how near to hell his steps may slide. New York is the vestibule of America to the vast and varied humanities which set in from the Old World. New York, therefore, gains and loses, but in many vital respects loses more than she gains. As a rule, the better and more substantial elements of immigration pass through and on to the sparsely settled and hopeful West, while the "baser sort," finding the multitudes and circumstances of a great city like New York more favourable to their inclinations and their callings, settle down to multiply iniquity. Extremes meet and reside here. You find splendid models of virtue and vice, wealth and poverty, intelligence and ignorance. They say Boston is the "hub" of America, but this old title Boston only wears in name now, New York having gone

before her some time ago. In New York one sees the world and all that therein is in sample; sometimes too much of the world, and sometimes too little. Too little of the large and good, too much of the mean and bad. This city holds citizens who annually, and with consecrated purpose, give their hundreds and thousands in support of the Gospel at home and abroad—big-souled New Testament men, the pride and praised of heaven—and it also holds citizens, contractors, fiends, who invest their capital in rows of tenements, built of mud (for mortar), and untempered material, which fall in the act of construction, burying whole families in the ruins. We had two awful examples of this hard-fisted brutality just two weeks ago. The principal actors are imprisoned awaiting their trial. A smart criminal lawyer may get them through the New York courts with, perhaps, six months' penalty, or which is more likely, scot free, to repeat their criminality, while some poor hunger-maddened woman is "sent up" for a month for stealing a baker's loaf. I have profound faith in eternal punishment—lasting forever and forever—for said contractors.

America's treasures are not equally distributed, and are becoming less and less so, democratic though she professes to be. She is top-heavy, and New York is the top. Or to change the figure, New York is the great American maelstrom politically and commercially, and such are unnatural, and are subversive of the distinguishing spirit of American institutions—a free and equal democracy. Here is Wall Street, with its Vanderbilts, Jay Goulds, the railroad kings and stock czars, more absolute and imperial in their spheres than the Czar of all the Russias. Here, too, are found all the lesser "bulls," "bears," and monopolists, whose chief calling is to make "corners" and water stocks, and lift or sink the central markets of a continent for personal ends. Wall Street is the American commercial pulse, and a very feverish and treacherous pulse it is. Wall Street is where spirited and ambitious young men go to "deal" and "operate." Some of them venture all and make fortunes in a day, and some lose all and go home and blow out their brains. Wall Street will be the first place in America to burn down in the judgment conflagration. If a sound, upright man—say a Scotchman—desires to laugh, cry, pity, and despise at one sitting, let him visit the Board of Trade of said city. There he will see, hear, and *feel* men—fifty years' men, old enough for seventy, and thirty years' men carrying premature furrows and grey hairs—all engaged in shouting, yelling, gesticulating, wildly swinging their arms and tearing their hair, until their faces are red, their nerves fevered, and they sink down sweating and exhausted—and all about the things which perish with the using! Men, God-made, and large enough to contain and to rule in the Kingdom of Heaven, wrestling with straws and with dust! What a spectacle before high Heaven! I wonder do the angels laugh! I believe they weep, anyway. Notwithstanding the untold loss, ruin and woe which war implies, hundreds and thousands of New York speculators are just now hoping with all their soul and strength that Britain and Russia—nay, all of Europe and Asia may fight. As far as they can and dare they are manipulating the press, and scattering broadcast

bogus and inflammatory "latest war news" to affect the markets in the interests of the mammoth war risks they have assumed.

I might write your magazine full, Mr. Editor, from the moral side alone, as I shall call it, of New York. I wonder do we solemn preachers harp too constantly upon the moral side of men and things? I cannot think it, sir, since so many men live so emphatically upon the immoral moral side of their natures, and since spirit is the chiefest thing in men and things.

And your readers may think, from my brief dark picture, that New York is built at the mouth of Styx. But no; not quite so deep and dark. Her mighty growth in the present century, her splendid architecture, her schools and churches, and her charitable and literary institutions, are monuments of Anglo-Saxon nobilities and powers triumphing upon the limitless virgin soil of a new and free world. The "States," God knows, have their dark pictures, yet they have their relieving and hopeful ones. If the American Republic cherishes the Gospel, and maintains an assimilative and a recuperative power in its distinctive institutions, it is bound to grow into the greatest power of earth, absorbing a continent. Defended by its geography, blessedly distant from international complications, possessing universal human elements for perfect cosmopolitan manhood, an ideal constitution; providentially favoured with all latitudes, all climes, with the tree of life yielding her fruit perpetually, and with every variety of mineral and natural resource, this Republic ought to flourish. But as I have already said, there is an If in the problem; and there is an O'Donovan Rossa in New York, and there is a slightly perceptible leaven of social and moral "liberalism" beginning to leaven the younger blood of the Republic, and these are the breakers ahead, though not insuperable, thank God.

D. P. M'Pherson.

On the Journey,
America, *May, 19th*, 1885.

Lines Inscribed in a Bible.

God speaks: hushed be the voice of man!
If thou would'st hear His word, and not
The echo of thy human speech,
Thy soul in stillness must await
His coming.

Then, when thy thoughts have folded up
Their flutt'ring, self-tired, wings to rest,
And twilight calm wraps round thy soul;
Softly like evening wind will come
God's breathing.

Read: and the words before thee row,
Like sleeping children, will awake
When through thy heart the mother's thoughts
That bore them hasten to their loved
Deserted.

Sacred the hour that these unite!
What thou wilt know, then none may say—
Upon thy spirit will descend
Communing, God Himself, the Life
Of thought and word.

J. G. J.

Notes of the Month.

THE Baptist Year-Book for Ontario, Quebec, and Manitoba, is full of interesting information regarding denominational affairs in Canada. It contains reports from the various Conventions and Societies throughout the Dominion, and a number of statistical tables. A praiseworthy effort is being made to embrace these various organisations within the Baptist Union of Canada, so as to enable the Union to cover the whole Dominion. Constitutions are being modified so as to afford a common basis of representation, the delegates so chosen from the different Conventions to act as the Baptist Union. Home Missions will henceforth be carried on, and the various funds connected with the Societies administered under this auspices. The movement means concentration, and indicates the large measure of the spirit of unity which prevails among the churches.

A great educational movement is also in progress. Toronto College is now a properly equipped Theological Institution, thanks to the Christian liberality of Mr. Wm. M'Master. The teaching faculty consists of six professors and a lectureship; there were forty-one students in attendance last year. In order that students coming from Woodstock and other seminaries may be properly equipped for the theological course in the hall, it has been decided to form a literary College in connection therewith, and in affiliation with Toronto University. Should this be done, and there is every prospect of it, our brethren will have laid the foundation for a great advance throughout the Dominion, and especially in the North-West where there is an increasing demand for pastors and missionaries. We have no doubt but that the wisdom of their present action, both as to union and education, will be justified by the event. The number of churches belonging to the three Conventions proposed to be embraced in the Union is 363, with a membership of 27,245. This

does not include the Convention of the Maritime provinces, which it is hoped will also be embraced. The number of churches there is 351 with a membership of 38,000.

How to retain the senior scholars of our Sunday Schools, and secure their connection with the church, is a question which has often been anxiously discussed among Sunday School Teachers and leaders of Bible Classes. Learned papers have been written and read, and conferences held on the subject. Wise suggestions have been made, and plans sketched for bridging the distance between the Sunday School or Bible Class and the Church itself. One honest and well considered attempt, however, is better than any amount of theorising. At the worst, failure would teach what ought in future to be avoided; at the best, success will be but partial, depending on the methods adopted and the wisdom with which they are applied. Such an attempt is being made in the Boys' Brigade movement recently started in Glasgow. Its aim is to combine military discipline with religious instruction. It appeals to the martial instinct to be found in most boys, and seeks to train it for moral and religious ends. Habits of regularity and precision are induced, as we know, by military drill, and the spirit of subordination is encouraged by the practice of strict obedience. Such things are good, and if so, why should they not be acquired in such a way? "Why should the war-demon have all the drill?" Inspire the drill with a better spirit and a worthier aim, and in competent hands it should yield the best results. Such is the impression made on us by witnessing a recent inspection of the Boys' Brigade in connection with the Mission Schools of Adelaide Place Church, an account of which will be found in the Intelligence columns. The conduct of the boys was in all respects admirable. So were the closing remarks of their inspector, Lieut. Smith, to whom belongs the credit of having inaugurated the movement, and who shows himself capable of bringing out its best results. "The object of this Brigade," he said, addressing the boys who were all attention, "can only be gained by your carrying out in your lives the lessons you learn at drill. Your whole life is an inspection, and the One who inspects your life is God himself. God has given you a part to play in this world, and in playing that part God requires nothing less of you than that you should do your very best. If you give God less than this you keep back part of what belongs to Him. So in whatever God has given us to do, whether it is drill, or work, or play, in all that constitutes our service of our Lord Jesus Christ (and this takes in our whole life from one week's end to the other) if we would have success let us learn the lesson that to-night's inspection teaches, and try at all times and under all circumstances to do our *very best*."

As an honest attempt to meet the difficulty which so many feel, this movement deserves encouragement and is likely to spread. We commend it to the attention of teachers, not only in our Sunday schools, but in our days schools as well, where it might be introduced with much advantage. Some will doubtless object to the

military aspect of the movement as tending to encourage a martial spirit among the young; but its promoters are entitled to deal with such criticism in the style adopted by honest John Bunyan in his preface to "The Pilgrim's Progress;" "He that liketh it let him profit by it; but he that liketh it not let him produce a better."

TEMPERANCE reformers have been furnished with an additional argument in favour of restriction by the issue of a parliamentary paper on the consumption of intoxicating liquors abroad. It appears that our pre-eminence as drink-consuming people, if it ever existed, exists no more. We are far out-done by several continental competitors. In Switzerland, for instance, the number of public houses increased by as much as 22 per cent. between 1870 and 1880, while the population only increased by 6.5 per cent. Austria furnishes a similar condition of things. Throughout Germany and Prussia matters are little better. The worst offender however is Belgium, where there is a public house on the average for every 12 or 13 grown up males. In those countries where a marked improvement has taken place it has been preceded by legislation. This is the case in France where the numbers punished for open drunkenness sank from 98,000 in 1875 to 60,000 in 1880. In Holland, in consequence of a restrictive law passed in 1881, the number of drink-shops decreased from 45,000 to 33,000; while in Sweden and Norway similar results have appeared. Norway especially, which used to be notorious for drunkenness, is now the soberest country in Europe. If local option produces such results elsewhere, why not here? The country is ripe for it. Meanwhile it is suggested that the clergy, medical men, and schoolmasters of every nation could do much to mitigate this evil if their sympathies were thoroughly roused.

LAST month witnessed a great overturning in the political world. The liberal government was most unexpectedly defeated on the Budget vote, and Lord Salisbury has had to try his hand at Cabinet making. Some strange events have been evolved in the process. It appears that the strength and hope of toryism are concentrated in "the fourth party," and strangest result of all, the leader of that party has been transformed into a Cabinet Minister. Lord Randolph Churchhill has been unsparing and unscrupulous in the use of his tongue, and has descended to all kinds of intrigue to defeat a ministry which has the confidence of the country. Now that he is supreme at the Foreign Office, in conjunction with Lord Salisbury, we ought to have an indication of his superior policy. Fortunately the Redistribution Bill is safe, and Parliament must dissolve at the close of the Session; this may possibly serve as an excuse to his lordship for following up the policy of his predecessors and consuming his own smoke. Meanwhile the members of the late government are rejoicing in their freedom. Mr. Gladstone receives enthusiastic welcomes wherever he appears, and should he consent to lead the liberal host at the coming elections, as seems probable, it is safe to say that the country will endorse the policy of the last five years by a

large addition to the strength of his supporters, and by a triumph of liberal principles all along the line.

THE *New York Independent* closes an editorial on the Baptist Year-Book with the statement that one-third of the Protestants of America are of the Baptist order. He counts the Disciples, Anti-mission Baptists, and some others as Baptists, and thus gives us 3,500,000, which is a little over one-third of the Protestant church-members of the United States.

PROFESSOR COMBA, of Florence, an able minister of the Italian Free Church, is publishing in the periodical edited by him in Florence a series of extracts from the archives of the Inquisition, containing the admissions or confessions of those who were under examination before that dread tribunal. These records disclose unexpected organisations of Baptists in the principal cities of Northern Italy. The article on the subject in the March number of the *Review* is entitled, "The Anabaptist Synod of Venice in 1550," and contains notices of the prevalence and profession of our principles at Vicenza, Padua, Treviso, Ferrara, Verona, and other places. We commend these articles to our Italian friends.

Intelligence.

THE Theological Session of the Union closed on Tuesday, 30th ult. A public meeting was held on the occasion, Rev. R. Macnair, M.A., President of the Union, in the chair. Tutors' and Examiners' Reports were submitted, and addresses delivered by two of the students, Mr. J. T. Forbes, on "Our Principles," and Mr. A. B. Nicolson, on "Conditions of Denominational Progress." Also by Rev. D. P. M'Pherson, B.D., Glasgow, on "the Aim of the Christian Ministry." Fifteen students have been in attendance during the session, the tutors being Revs. J. M'Lellan, Dr. Landels, and R. Mair, M.A.

CUPAR-FIFE.—A special meeting of the members of this congregation was held in the hall adjoining the church in Provost Wynd, on Monday evening, 8th June, when the pastor—the Rev. W. W. Sidey—was presented with a tangible token of respect on the occasion of his leaving Cupar for Tottenham, London. Mr. T. Curr, in a few appropriate remarks, made the presentation, at the same time also presenting Miss Sidey with a token of regard, remarking that Mr. Sidey left them with their best wishes and kindest regards. Mr. Sidey, in replying, said he knew in going away he left behind him many sincere friends. He said his life here had been exceptionally pleasant. He had ever had from the church the kindest consideration. He did not expect to be more generously dealt with than he had been by them. He would not fail to cherish a very deep interest in this church. The presentation to Mr. Sidey consisted of a handsome black marble timepiece, with dual movement, and bronze pillars and figures, and that to Miss Sidey consisted of a handsomely bound copy of Lord Tennyson's works, along with a magnificent gold Cairngorm brooch. The timepiece bore a suitable inscription. Mr. Sidey preached his farewell sermon on Sunday the 7th June. A number of "strangers" were present in the afternoon.

DUMBARTON.—*Pastor's Bible Class.*—The members of this class accompanied by Rev. J. M'Lean, and a few friends to the number of about 50, had their annual trip on Saturday 30th May, to Dunoon. According to previous arrangement the company, getting on

board the steamer, joined Rev. Mr. Millar's Bible Class, Sister Street, Glasgow, which also numbered about 50. Arriving at their destination, and after tea, the company proceeded in marching order to the Castle Hill which was the place chosen for an open air service. This was conducted by Rev. Messrs. Millar and M'Lean, a number of the brethern taking part. After the meeting was over the friends had an hour to spare till the arrival of the steamer. Some took to boating, while others enjoyed a walk along the beach. Getting on board the steamer a number of hymns were sung, and several of the brethren gave their testimony and preached Jesus to the passengers, there being no restrictions by the captain or officers of the steamer. Dumbarton pier was reached about 6 o'clock, when the Dumbartonians had to disembark and as the steamer moved off, both parties sang the hymn "There'll be no parting there" with great heartiness. This brought the session of the Dumbarton Bible Class to a close, the average attendance throughout the session having been 46 out of a class of 70.

DALKEITH.—The thirteenth Annual Social Meeting of the Bible Class, in connection with the church, was held here on Friday, 29th May. There was a good attendance Rev. T. F. Mulholland, presided. After tea, the chairman gave an address on the importance of systematic study of the word of God. The secretary then read the annual report, sketching the work done by the the class during the year, which was considered very satisfactory. Rev. W. Grant, Edinburgh, gave an impressive and appropriate address, pointing out the advantages to the young believer in having a thorough knowledge of the Bible and the benefits resulting from committing large portions of the scriptures to memory. Short addresses were also delivered by Mr. H. W. Hunter, Lasswade, Mr. W. Tod, Dalkeith. The proceedings of the evening were agreeably diversified by a number of songs and solos rendered very tastefully by the choir, under the able leadership of Mr. Thomas Bowie, accompanied on the harmonium by Miss Lily Hunter. The meeting which was a most enjoyable and profitable one, was then closed with the benediction.

EDINBURGH.—CHARLOTTE CHAPEL.—Rev. S. G. Woodrow, who has accepted the pastorate of this church, commences his ministry on Sabbath 5th inst., when special services will be held. A social meeting is arranged for the following Tuesday to welcome Mr. Woodrow to his new sphere of labour. A notice of these services will appear in our August number.

EDINBURGH.—*Bequests.*—By the will of the late Mr. Duncan, whose decease is noticed on another page, the following bequests among several others have been made. To the Beneficiary Fund of the Baptist Union, £105; to the Home Mission, £105; to the church with which he was in full communion at his death, £300.

GLASGOW.—Rev. S. W. Jenkins, of Liverpool, has accepted an unanimous call to the church in North Frederick Street, and will probably begin his ministry next month.

GLASGOW.—ADELAIDE PLACE.—A meeting was held on Wednesday, 10th June, to welcome Rev. D. P. M'Pherson, B.D., and Mrs. M'Pherson, on their return from a visit to America. Tea was served at 7 o'clock, an adjournment being afterwards made to the large hall, which had been tastefully decorated for the occasion. Mr. H. Bowser occupied the chair, and in appropriate terms expressed the pleasure they all felt on the return of their pastor, the hope that his visit to his native land had recruited his strength, and that he would be long spared to labour among them in word and doctrine, with increasing tokens of success. Mr. M'Pherson, in reply, thanked the friends for giving him and his wife such a hearty welcome back to "bonnie Scotland." The meeting was certainly unique and spontaneous, and he accepted it as a substantial proof of their affection. Addresses were also delivered by Deacons Kelly, Ramsay, Lockhart, and Stewart, Mr. Wilson, Bantaskin; Dr. Coats, and Mr. W. P. Paterson. The church choir, under the leadership of Mr. Millar, sang some selected pieces during the evening.

GLASGOW.—HUTCHESONTOWN.—The annual soiree of this church, was held on Tuesday evening 11th June. The meeting was large and enthusiastic throughout. In the course of the evening addresses were delivered by the chairman, Mr. A. B. Munro, and Mr. D. M'Donald. The latter gentleman, in name of the church, presented Mr. Donald with a purse of sovereigns, and and two handsome silver communion

chalices as a token of the esteem and appreciation with which his labours are regarded by them. Mr. Donald made a suitable reply. Several anthems, solos, and recitations were tastefully rendered by the church choir and friends. Miss Forsyth ably presided at the pianoforte.

GLASGOW.—ADELAIDE PLACE.—*3rd Glasgow Corps of the Boys' Brigade.*—On Tuesday, the 26th May, this Corps was inspected by Lieutenant W. A. Smith, 1st L. R. V. in St. Clair Street Hall, North Woodside Road. By invitation of the officers of the company, a large number of members of the church, and others interested in the movement, witnessed the inspection. Shortly after eight o'clock the boys assembled in one of the lower halls, and after being formed into companies, marched upstairs, taking a position in front of the platform of the large hall. Each of the lads wore a little forage cap with silver cords, and the number of the company sewn in front. At the word of command every boy uncovered and joined in singing the hymn "For the beauty of the Earth." The Lord's Prayer was afterwards repeated, every boy taking part in it, after which part of the hymn, "Onward, Christian Soldiers," was sung. The column then stood at attention, after which it retired, and line was formed on the rear company. The officers took positions in front, and as Lieutenant Smith advanced, he was received with a general salute, the "Garb of Old Gaul" being played on the piano. The inspection of the ranks was then made, after which Lieut. Smith took his position at the saluting base, and the column marched past at wheeling distance. Having been put through a number of movements, line was formed, and the appointment of non-commissioned officers took place, the boys, in answer to their names, advancing to the front and receiving their respective stripes with a military salute. An interesting part in the proceedings of the evening was the presentation of a medal given by the lady teachers in the schools for competition among the different squads, to be worn at drill by the member of the winning squad, appointed by the officers as having the best report from his teacher, and most successful in class exercises. As Arthur Chard advanced to receive the medal on behalf of No. 3 squad, he was received with cheers. The boys were addressed by Howard Bowser, Esq., and the Rev. Mr. Cave, London, after which Lieut. Smith advanced and said he wished to reciprocate the good feeling that had been referred to as existing between this company and his own, and to thank them for having asked him to be their inspecting officer. When Mr. Yuille, their commanding officer, told him they were to attempt regular battalion drill that night, he thought them rather ambitious, but having seen the drill he felt surprised, not that they had attempted it, but that they had carried it through so well. He complimented them on their general efficiency, pointed out a few faults, and concluded by urging the boys always to do their very best, whatever work they might undertake. The boys afterwards gave three ringing cheers to Miss Smith for presenting the medal and the stripes, and also to the ladies for the sympathy and support they have given to the company. The Rev. G. Yuille, Stirling, engaged in prayer, after which the national anthem was sung, and the column dismissed.

GREENOCK.—GEORGE SQUARE.—A social meeting in connection with the church lately formed here was held on Wednesday evening, June 10, the pastor, Rev. Robt. Bennie, M.A., in the chair. The occasion was the securing of a site for a church, and the opening of a building at present situated on it as temporary accommodation for week-meetings. There was a good attendance, and a hearty spirit prevailed. We understand that the site which has been secured is situated in George Square, and is in every way well suited for the purpose in view.

KELSO.—*Tea Meeting.*—On Tuesday evening a tea meeting was held in the chapel for the purpose of giving the Rev. Richard Steel a welcome to Kelso. There was a good attendance, consisting chiefly of the members and friends of the congregation. The Rev. Mr. Steel presided, and, in the course of his address, said that when he came to Kelso first he had no idea whatever of being permanently settled here, but at the very urgent request of the Church and the desire of the Home Mission Committee he consented to accept the pastorate of the church here, and evangelise in the district around. Several circumstances led him clearly to see that it was the will of the Lord that he should come. He then proceeded to speak on the "Work of the Christian

Ministry," and stated that very much of its success depended on the members of the congregation themselves. He then asked them to encourage him by prayer, hearty sympathy, and co-operation in the work of the Lord; and further stated that the end and object of his ministry would be, as it had been all through his life, to seek the conversion of souls and the establishment of believers in the faith and hope of the gospel, and expressed his willingness to heartily co-operate with all who loved the Lord Jesus Christ in advancing the cause of our common Lord and Saviour. Addresses were also delivered by Mr. Craise, Berwick, on "Holiness;" by Mr. Brown, Selkirk, on "Following Christ;" by Mr. Thomson, Galashiels, who, in a humorous and instructive address, urged the people to encourage their pastor by heartily co-operating with him. Other gentlemen present also spoke, and a choir, under the leadership of Mr. W. Neil, rendered a number of sacred pieces at intervals. Altogether, the meeting was a pleasant and enjoyable one.

LEITH.—The new Baptist Church in Madeira Street, North Leith (Rev. J. P. Clark's), was opened for public worship by the Rev. F. H. Robarts, Glasgow, on 12th June. The congregation formerly occupied an iron church on the site of the present building. The new building is in the early English style of architecture, and has two front entrances. Underneath the church is a large hall, and in order to give a good height of ceiling for this hall, the floor of the church has been raised above the level of the street. A flight of easy steps, consequently, leads from the pavement to the entrance lobby. There is a gallery at the street end and the sides of the church, which is seated for 560 persons. A platform or reading desk has been erected, instead of the old-fashioned pulpit, and part of the flooring in front of this platform is removed on baptismal occasions, so as to expose the large baptistry. The baptistry is lined with zinc plates. Retiring rooms have also been provided. The church, which has been built from designs prepared by Mr. Robert Wilson, architect, Queen Street, Edinburgh, is well lighted and ventilated, while in winter it will be heated by hot water pipes. The cost of the building is about £2800, part of which has yet to be subscribed. Mr. Clark has left to enter upon his new sphere of work in London.

PAISLEY.—VICTORIA PLACE.—On Sabbath morning 24th May, a meeting of young men connected with the church and congregation desirous of forming a Young Men's Sabbath Morning Association in connection with Victoria Place Church was held in the hall at 10 o'clock. Mr. J. Fulton Reid occupied the chair, and after devotional services had been engaged in, introduced the subject, when it was unanimously resolved to form such an association, and a committee was appointed to draw up a constitution and preliminary arrangements. The recomendations of this committee were brought before a meeting held on Monday 1st June, when an amended constitution was adopted and office-bearers appointed. From the large attendance during the four weeks that the meetings have been held, and the evident interest taken in the matter, it is expected that the association, which is now fairly started, will prove a success.—*Excursion.*—The annual Sabbath School's Excursion took place on Saturday, 13th June, and was attended by 300 scholars, teachers, and friends. The company met at 3 p.m. at Gilmour Street Station, Paisley, and proceeded by special train to Langbank, where the use of a field had been kindly granted. After partaking of lunch on the ground, games, &c., were engaged in, the company returning to Paisley by special train at 8.30 p.m. The weather was beautiful, and the day passed off in a very pleasant manner.

NOTICES TO CORRESPONDENTS.

News from the Churches for the Magazine must be in the hands of the Editor not later than the 20th of each Month.

Communications referring to articles for the Magazine to be sent to the Editor, Rev. G. YUILLE, Stirling; those referring to advertisements and the supply of copies of the Magazine, to the Publisher.

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CHURCH NOTICES.

Church.	Minister.	Hours of Service. Sabbath.	Week-day.
Broughty Ferry—St. Vincent St.,	Arthur W. Oakley.....	11.15 and 6.30	Wed. .30
Dumbarton Dennyston Hall, William Street,.....	John M'Lean,.....	11.15 and 6.30	Wed. 7.30
Dumfries—Tabernacle, Newall Ter,	G. W. M'Elwee, M.A., B.Sc.	11 and 6	Tues. 8
Edinburgh—Dublin Street,.....	William Landels, D.D., ..	11 and 6.30	Thurs. 8
" Duncan Street, Newington	John M'Lellan,.....	11 and 6.30	Wed. 8
" Marshall Street,.....	Alex Wylie, M.A., ...	11 and 2.15	Wed. 8
" Rose Street, ...	S. G. Woodrow.....	11 and 6.30	Wed. 8
Falkirk—Melville Street	Walter J. Mathams	11.15 and 2	Thur. 8
Glasgow—Adelaide Pl., Bath St.,	D. P. M'Pherson, B.D.	11 and 2	Wed. 8
" N. Frederick Street, ...	.....	11 and 2	Wed. 8
" John Knox Street,.....	P. J. Rollo,.....	11 and 2	Wed. 8.15
" Copeland Road, Govan	Jervis Coats, M.A., ...	11 and 6.30	Wed. 8
" Cambridge Street, ...	Robert Howie	11 and 2	Wed. 8
" Sister Street, Bridgeton,	W. Johnston Millar.....	11 and 7	Wed. 8
" Queen's Park, P. Edward St. Vict. Rd.,	T. D. Landels, M.A.,.....	11 and 6.30	Wed. 8
" South Side, Corner of Kirk St. and Buchan St., Gorbals,.....	W. H. Elliott, ...	11 and 2	Wed. 8
Greenock—George Square,..	Robert Bennie, M.A.	11 and 6.30.	Wed. 8
Hawick—Baptist Chapel,.....	Wm. Seaman,.....	11 and 6	Wed. 8
Helensburgh — Good Templar Hall, East Princes Street.....	G. A. Wilson.....	11 and 2	Wed. 8
Kirkcaldy—Whyte's Causeway,....	Alex. Bisset	11 and 2.15	Wed. 8
Paisley—Storie Street,.....	Oliver Flett, D.D	11 and 2	Wed. 8.15
Pitlochry—Baptist Chapel,.....	Walter Walsh,.....	12 and 6.15	Thurs. 8
Stirling—Murray Place,.....	George Yuille,.....	11 and 2	Wed. 8

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SCOTTISH
BAPTIST MAGAZINE.

The Mutual Relations of Pastor and People.

By Rev. S. G. Woodrow.

"Brethren, I beseech you, be as I am; for I am as ye are."—Gal. iv. 12.

N these touching words the apostle beseeches the Galatians to give up all for Christ, and he bases his appeal upon the ground of sympathetic unity between Him and them. Describing his past he says:—I once gave up everything that I held truth, and the dearest prejudices and associations for Christ's sake, and so that I might serve you in the gospel. Won't you come over to my side, and take your stand where I am? Sacrifice calls for sacrifice, service for service. "I beseech you, brethren, be ye as I am; for I am as ye are." Taking His words I would found upon them the topic of this morning's discourse,—the mutual relations of pastor and people.

The relation of pastor and people is one of the most sacred that can subsist between man and man. It is formed under a special divine sanction; it brings us near to each other, where our beliefs and experience are the deepest; it affects interests which are by far the most solemn and momentous, in comparison with which the interests of this world are poor and insignificant. The pastor is an under-shepherd of a flock of Christ. He is called upon to watch for souls as one that must give an account. He is required to be instant in season, out of season. He is constantly brought into closest fellowship with his people, and by preaching and other services touches the very roots of the lives which are being lived around him. In the chiefest crisis of life he is sought; at the marriage, when two lives merge in one for better or for worse; at the sick-bed, when precious life trembles in the balance and the weary watchers hope against hope; in days of sorrow and calamity, when the earthly discipline of the heavenly Father grows darkest, and Christian faith is tried to the utmost; at the cold grave-side, when weeping mourners

bury their dead out of their sight, and the great mystery of man's mortality casts its shadow over the heart. Nor is this all; for it is his duty to guide the awakened soul to Christ, the unchanging Saviour; to enter with sympathy into the perplexities of doubt and confusions of thought which keep men from Him who is the Truth; to help the backslider back to the Father he has forsaken, and the Christ he has dishonoured; and to engage in various gracious ministries inspired by the example of his great Master, who came to seek and to save that which was lost. Thus there rests upon him the care of the church, and also the larger burden of the world's sin, with all its mystery and might, its snares and wretchedness, its strife and wrong, its bitterness and cursing.

A relation so sacred should neither be hastily formed nor heedlessly broken. It was originally designed to be permanent, so far as anything can be permanent in this world. From its very nature it is something fixed, and dissoluble only in obedience to the ends which it subserves, or to some higher claims of Christ's church and cause which God may make known and impose. If the pastor were merely a preacher whose duty was confined to discoursing upon the truths and precepts of God's Word, as soon as he had treated in order the most important of them his work would be done. Or if he were only an evangelist sent of God to awaken a so-called revival of religion, a brief visit of a few months would suffice for the purpose, and he would be called to go to some other city or village. Adopt either of these views of the Christian ministry and a staff of itinerant preachers would best fulfil its requirements. But we have derived from scripture teaching and apostolic example a higher idea of the mission of a Christian pastor. He is something more than a lecturer upon Bible themes; something more than an evangelist bidding men repent and believe the gospel. He is emphatically a *pastor*, who must feed and tend the flock of Christ, of which the Holy Ghost hath made him overseer. And in order that he may do this deeper and higher work he must both know his people and be known by them; being a man whom they can look up to and trust, and who is able to enter into their special circumstances and needs. Hence, the best work of the ministry is done not in the first years of the pastorate, but afterwards, when character begins to play its part and to tell upon men, when mutual confidence and attraction give an added power to the message of God's Word—a work, indeed, which statistics cannot enumerate, and which no published report can describe, but wrought out in silence among the deeps of human experience and life, and seen only in its results in that great day of revelation when the secrets of all

hearts will be manifested, and the faiths and struggles of earth will be crowned with a heavenly benediction and reward.

Holding as I do these views of the Christian ministry you will understand the hesitation which I felt in resigning my late charge in order that I might accept the invitation which you had sent me. I had reason for believing that my ministry was becoming increasingly useful; that I had got the touch of the people as never before; and that, if I remained, a time of joyful reaping would follow the seed-sowing—often done in tears—in which I had been engaged. Besides, I was bound to my people and to the place by ties of no ordinary strength. In the beginning of this century my grandfather, the Rev. Philip Davies, was their pastor, and by his simple devotion to the gospel of Christ and the welfare of the church, left behind him a name which is still honoured and fragrant. Afterwards, though at some interval, my father entered into his labours, and by his force of character and distinguished ability as a preacher, contributed very much to the increase of the church, and of nonconformity throughout the town and neighbourhood. Thus, by a singular providence, it fell upon me to take up a work in which I had the deepest personal interest, and to labour among old, well-tried friends, amidst scenes both familiar and consecrated. And throughout the nearly five years of my ministry with them not a single jar has disturbed the harmony of our fellowship, and in every respect the work of God in our hands has prospered. Why, then, am I found in this pulpit this morning speaking to you as your pastor? In brief, I reply, Because I believe that in inviting me you sought and received divine direction; because your position as a Baptist Church in this important centre of intellectual thought and Christian activity makes special demands upon the spirit of self-sacrifice, and offers wide scope and a promising field for Christian work; because I am assured of your united and earnest support in prosecuting my ministry as a preacher of the gospel of the blessed God; and because I cherish the largest hope that our labours shall not be in vain in the Lord.

In entering upon this ministry I desire to emphasise this morning the *mutual character* of our relationship as pastor and people. "Be ye as I am; for I am as ye are" are words which very forcibly pourtray the interchange of thought, of life, of responsibility, and of success which marks our union. We depend one upon another, and shall, in a thousand ways, influence each other's faith and work. We shall rise or fall, grow in devotedness or lapse into supineness, make or mar the mission to which we are called, very much in proportion to our realisation of individual responsibility, and yet of our real

oneness in Christ. The old proverb, "Like priest, like people," puts the truth in homely phrase but very pointedly. There is a tendency to assimilation so that we catch from one another a spirit in religion and work, a tone of thinking upon Christian truth, a form of character and of church life. In doctrine, in matters of worship, in questions of liberality, pastor and people act and react upon each other. An earnest minister makes an earnest church, and an earnest church makes an earnest minister. We must not either of us cast the blame on the other; for none but He who knows all hearts can judge between us. If the minister is cold, it may be the church's fault; if the church is cold, it may be the minister's fault; nay, it is the fault of both, for it is our duty to stir each other up, and to provoke one another to love and good works. We must not shirk, but share any and all responsibility as fellow-workers in the gospel of Christ.

For my part, I know and feel the solemn weight of the ministry which is appointed me. It grows more solemn, and yet more precious as the years advance. At the beginning, when faith is fresh and enthusiasm burns with strange energy, the work is surrounded with surpassing attraction. The imagination pictures the great things which God will do through us—the increase of the church, the conversion alike of infidel and outcast, the rapid progress of the truth everywhere. There is not, then, as in after years, such a burden of the Lord resting upon the soul. For it takes time to learn the deep-seated repugnance of men to the truth of Christ, and to enter into the sublime patience of Him with whom a thousand years are but as one day, and who wrought not for instant success, but with the stretch of centuries before His prescient vision. But though the high spirit of early consecration is lost, it finds itself again in that closer sympathy with the Christ, in that deeper insight into Christ's gospel and man's sin and need, in that more precious oneness both with God and with man, in that broader charity and larger hope which come with the years spent in constant fellowship with Christ and truth, and untiring service in His name. But I shall often need your loving sympathy and helpful ministries. Even Christ besought His disciples to watch with Him when He entered into the stress of the conflict. Often it is the pastor's duty to speak words of hope to others when his own heart is cast down within him; to comfort mourners when his own sorrows are multiplied; to inspire others with courage when he himself is faint-hearted; to help the Christian pilgrim on his heavenward way when his own feet are weary and blood-stained. Sometimes the boldest preaching springs out of hard inward wrestlings and sternest experience, just as it is fabled of the

nightingale that it sings its sweetest song with a thorn in its breast. It was he who sat well-nigh heart-broken under a juniper tree, wishful for death to end his anguish of soul, who once stood dauntless and alone on the heights of Carmel as the Prophet of the Lord. After excitement follows weakness and confused emotion. Grand moods when God lays His hand upon men exhaust themselves, and the sometime hero becomes reduced to the stature of ordinary men. The preacher speaks brave words for Christ and His Truth—speaks like one inspired, and some will think with envy of his spiritual greatness; but follow him from his pulpit to his home, and there upon his knees you will see him in prayer, pouring out the lament, "Woe is me! for I am undone; because I am a man of unclean lips." Think, too, of the temptations hidden and subtle which assail the good minister of Jesus Christ—the temptation to conceal some truth or truths which God has revealed to him; to assume virtues, if he has them not, and so mar his life by insincerity; to pander to short-sighted prejudices, to sectarian narrowness, to partizan interests, to popular tastes; to preach for applause and not for Christ; to leave the difficult breach for others to storm. He who would keep his ideal pure and high, and would do his work from the noblest motives, avoiding these dangers to his faith, will know what it is to wrestle as Jacob did with the unseen friend who alone is able to succour them that are tempted. The apostle Paul had passed through the conflict and wrote its record, "Who is weak, and I am not weak? who is offended, and I burn not? If I must needs glory, I will glory of the things which concern my infirmities." We need your sympathy then both on account of the solemn nature of the Christian ministry and of the temptations which beset it. "Brethren, I beseech you, be ye as I am; for I am as ye are."

Between pastor and people there should be mutual confidence and respect carried to the extreme of generous magnanimity. To mistrust each other's motives, or misconstrue each other's conduct is a sign of moral weakness, is most pitiful on the part of those who are the sworn servants of the same divine Lord, and is sure to be followed by disastrous results. Let us trust in each other with a full heart. Should any false rumour be whispered, let us not believe it; certainly, we must not assist in spreading it; and if it should carry with it some show of truth let us remember the divine precept which Christ left for our direction in such a case, "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother." So also in regard to the methods and plans of Christian work let us be

at one among ourselves. Sometimes we shall differ from each other in opinion, even concerning matters of vital moment; nothing is more likely, for we are independent men with minds of our own, and are unhampered by ecclesiastical law and fixed usage; and nothing is more desirable, for it is a sign of conscientiousness, of hearty interest, and of unflinching fidelity to what we believe to be good and right. But we may differ in opinion without being divided in heart, and without having recourse to the mean and self-condemned policy of imputing unworthy motives to our temporary opponents. To such evil and low surmisings we must give place, no, not for an hour. I will give you credit for upright motives even when I may think you most mistaken, and I claim from you the same measure of Christian charity. You will discover, I think, that I am not a self-seeker, or a time-server, that I shall not busy myself in other men's matters, or ride rough-shod over the convictions or prejudices of any with whom I work, that in every change I may seek to introduce and in every enterprise I may support my chief object will be the honour of Christ, and my next the welfare of this church. Christ must, indeed, ever be first—nay, first, and midst, and last—the Alpha and Omega of all our doings; for His glory is inseparably associated with the purity of His Church and the advancement of His cause. It is impossible that a church should prosper at the cost of His shame; and whenever His name is magnified He imparts the new lustre unto the church, which is His bride, that it may share it with Him. In this supreme aim and in our devotion to it I believe that we are fully agreed. From all that I have heard of your history as a church of Christ, and from all that I have seen for myself, I entertain the fullest confidence that we shall keep the unity of the Spirit in the bond of peace, "with all lowliness and meekness, with long-suffering, forbearing one another in love," remembering that One is our Master, even Christ, and that all we are brethren.

A few plain practical words—the commonplaces of this subject—and then I will close. (1.) Neglect not the assembling of yourselves together. Both on the Lord's Day and at the week-night service be in your place. Do it for Christ's sake, who has promised to meet His disciples and is grieved at their absence; do it for the gospel's sake, for the success of church work depends very much upon the promptness and fidelity of those who are banded together in Christian fellowship; do it for your own sake, for your growth in grace and the joy of the Lord which is your strength will be deeply affected by it; and do it for my sake, who will be helped by your presence, and discouraged by your staying away. I know that it is my duty so to

preach that you will desire to come, that you will feel that absence is a loss to yourselves; but on the other hand my preaching will itself be inspired or dull, partly in response to your earnest attention and sympathy, or careless indifference. The success of wit, it has been said, is in the ear of the listener; and it is no less true that the eloquence of the pulpit is in the audience as much as in the preacher. Demosthenes stirred up the Athenians to exclaim with a loud voice, "Let us go against Philip," but not even his eloquence could have aroused the resolve had it not been for the latent patriotism to which he appealed. And unless you come and hear, I cannot do much in stirring up your hearts with the glorious truths and sublime prospects of the gospel. The celebrated Handel once consoled himself for a scanty audience by saying—"it made de music sound de finer;" but no such consolation offers itself to the minister of Christ. It is true that sometimes when only two or three have been gathered together the place has proved a very Bethel; but for the most part it is the larger congregation upon which the glory descends, when the people are assembled at the "tent of meeting." Be prompt and regular in your attendance at the services of the church, that so heart may beat in sympathy with heart, and the preacher, catching the contagious impulse, may speak with demonstration of the Spirit and with power.

(2.) Brethren, pray for us. Such was the apostle's written request to the Thessalonian Christians. He felt that he needed their prayers for himself that his faith might never fail, nor his zeal relax; and he knew that only through their prayers could the Word of the Lord have free course and be glorified. Our need, brethren, is not less than His; and the old truth is as applicable now to the interests of Zion as it ever was,—"I will yet for this be enquired of by the house of Israel to do it for them; I will increase them with men like a flock." A praying church will be strong, and holy, and united, and prosperous. God will fulfil all its desire, and enrich it with all spiritual blessings in Christ Jesus. But it is for myself that I would to-day specially crave your prayers, for there is nothing which will bind us more closely together, or which will make my ministry more useful to you. To know that you have me in remembrance at the throne of grace will be a source of strength to me, and it will give an unction to my words beyond that which comes from the preacher's spirit, an unction which will be God's work within you in response to your prayers. Brethren, pray for us.

(3.) Let us labour together for Christ's sake and the gospel's. Every one of us must be a worker of God as well as a worshipper of God. This is a truth which is recognised now as never before in the

Church of Christ. We believe in the gospel of work. The one-talented man with his acommodating napkin is quite a proscribed character in this busy age, this age of blossoming philanthropies. And the Church of Christ is so free in its spirit, and so large in its scope that it can take in all enterprises that are seeking to promote man's welfare. It has been the author of every benevolent movement in the past and present, and supplies most of the workers in the world's vast harvest field. But while I would not say one word in disparagement of the outside philanthropies which are being carried on, especially in a large Christian city like Edinburgh, I would put in a plea for concentrated effort in connection with this church. This church is critically placed; has a real mission here, so we believe; and enters to-day upon a new epoch in its history. Let us seek above all things its healthy growth and advancement for the gospel's sake. If we believe in its principles, then here is our vantage ground for work in Christ's name. I don't ask any of you who are actively engaged in work disconnected with this church to give it up; but I do ask you to keep your warmest affections and strongest energies for the upbuilding and extension of Christ's cause here. Charity—the charity of work as of substance—should begin at home, and there find its chosen sphere. Is there one of you who will hold back and shrink from the call? I don't believe there is one. And I am sure that if we all labour together with singleness of eye to Christ's glory, and with humble dependence upon the promised Spirit, God will pour us out a blessing that there shall not be room enough to receive it.

In the future the progress of Christ's Kingdom and of all God's work in the world will depend less and less upon the gifted few, and more and more upon the one-talented many. The spread of culture for one thing brings men to a nearer level, and next it is not by conspicuous eloquence, or commanding abilities, but by faithful personal labour—brother helping and rescuing brother—in one word, by the method of Christ, that the evangelisation of this sin-stricken world is to be accomplished. There is some Samaritan-task for us all. May God give us both the Christly love and the Christly wisdom to do it now and ever.

As I stand here on this first Sabbath of my ministry among you, a vision—which is a forecast of coming days—passes before me. Change and death will be busy as of old. The aged will become yet feebler and feebler until at last the pitcher is broken at the fountain, and the wheel broken at the cistern. Some in the prime of life will be prematurely cut off; others will be kept for labours

more abundant. Young faces lighted up with the light of God will grow familiar, and the work which fell from the loving grasp of veterans in Christ will be taken up by vigorous successors upon whom their mantle has descended. But above every changing scene I see the glorious form of the unchanging Saviour who declared, "Lo, I am with you alway, even unto the end of the world." His presence will never be withheld, His love will never grow cold, His mighty grace will never give up the great work of redeeming men, for which He offered Himself a living sacrifice unto God. And so the vision is bright and full of hope. Christ is the surety of our success. By His Spirit, the Spirit of truth and power, He presides over the church which He has purchased with His precious blood, and fills it with a holy energy before which thrones and principalities tremble and fall. Every achievement is His work from the successes of Pentecost down to the last conversion which has made heaven resound with joy. It was His power which shook the world in apostolic times, so that luxurious Asiatic, philosophic Greek, martial Roman, and even the Jew with his prejudice and bigotry, bowed at the name of Jesus and submitted to His gentle sway. It was His power which produced revivals of gospel truth and pure religion amidst mediæval corruptions, and in spite of an arbitrary Popedom. It was His power which effected the glorious Reformation when the Church of Christ awoke to new life and began a career out of which has sprung all the light, and liberty, missions to the heathen, and benevolent enterprises which mark our times. Upon His power we must still depend. Not the wisdom of the wise, nor the eloquence of the eloquent, but the mighty Spirit of our God and of His Christ is our evangelical resource to-day. Come, blessed Spirit, bless our sowing and our reaping—fill our hearts with Thy sacred love and fire. Then we shall not toil in vain or ever grow weary in well-doing. "Wherefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

A Word Fitly Spoken.—A fine example of a word fitly spoken is found in Dr. Bushnell's biography. An intelligent but not religious young lady, after spending a social evening with the good doctor's family, was escorted home by her courteous host. On their way the brilliant starlight led them to talk of astronomy. The doctor spoke of the law of harmony which held each little star in its appointed place, and then turning to the bright-minded girl, with a winning smile, he said, "Sarah, I want to see you in *your* place." This was all he said that was personal, but the thought thrilled her young soul as if it had dropped upon her from the skies. Its effect was to win her to discipleship. "A word spoken in due season, how good is it!"

Hearkening—to God or Man?

By Rev. O. Flett, D.D.

"Whether it be right in the sight of God to hearken unto you more than unto God, judge ye."—Acts iv. 19.

AS a matter of fact, people do hearken. In most things that they do they are acting in deference to the will or the wishes of some one. Service in itself is right; the only question is as to whether it is the right master that is served. In all domains of action there is a right and a wrong master; and the great point is to know who is the right and who is the wrong one, and then to choose the one and reject the other.

In the ordinary work of life there is no great difficulty in these respects. The servant is not in ignorance as to who is his master, or as to the instruction given him for his work. But this does not prevent him sometimes from forgetting both. From a desire to get through with more ease, he may listen to some interested party, and take a very different course from that prescribed to him. In proceeding in this way, however, he knows when he reflects on it, that he is not obeying his master's command; and he knows as well that in this he is doing wrong. If challenged, he will not deny that the right thing for him is—to do what his master has bidden him. As a principle, he will freely grant this.

Now it is not very different in the domain of religion. Here there is no questioning that it is God who is to be served. Yet here, as in secular things, it not seldom happens that what God has said is overlooked, and things which seem more easy and pleasant are preferred. It is the struggle between the two that makes the religious life difficult and arduous. But it is a struggle that cannot be evaded. There is the word of God calling us to act in a certain way, and there are other voices inviting us to act differently. Sooner or later, we must make our choice between them; and the way in which we decide brings out into the light what manner of persons we really are.

As we see from the words quoted, the Apostles very early in their work found themselves called on to make this choice. They had heard the words of their Lord, and were earnestly setting themselves to carry out the instructions which they contained; but on its becoming evident that they were making progress in the work assigned them, the counter instructions of the rulers of their nation

were issued against them. They had been preaching Christ as the Saviour and Lord of all men. This the priests in Jerusalem distinctly and peremptorily forbade. In presence of this conflict, the Apostles were not slow in deciding. They did not hesitate a moment. At once they let it be known that their course was taken. They would obey their Lord; not the Jewish priests. And they not only let this be known, they showed that this was the way that those priests themselves ought to approve. "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye."

Put in this way the priests could not gainsay the appeal. They were bound to admit that God is to be served rather than man. But they would not admit that what the Apostles were preaching were the truths of God. The claim of the priests has all along been that they are the officials through whom God communicates His will; and, therefore, that people ought to take their ideas as to the will of God from what they say. The Apostles had not acted on this assumption. They had learned their Lord's will directly from Himself. They had personally heard His words and seen His deeds. They had no need, therefore, to come to their priests to learn. They had not come, but had acted on their own perceptions as to what was their duty; and this course they were prepared to defend. "We cannot," they boldly affirm, "but speak the things which we have seen and heard."

Over against the assumption of priests they put their own personal judgment—founded on what they had seen and heard. In this they acted on the true principles of freedom, and sounded the first note of Protestantism for all future time. Had they not acted in this way, the consequences would have been most fatal. The truth regarding Christ would have been buried, and the race would have fallen back into slavery and priestcraft. In place of this, the good news that Jesus Christ is the world's Saviour was fearlessly proclaimed, and freedom to think and speak as in the sight of God was vindicated once for all as the birthright of every man.

Two things are suggested in this incident. (1) That in religious matters we ought to see and hear for ourselves. It was the fact that the Apostles had done this that made them the men they were. Had they been satisfied with taking on trust what was passing for truth in their day, they could have done no lasting work in the world, but would have passed away unnoticed like the mass of their countrymen. In place of this, they went and saw Christ for themselves, and heard Him speak, and formed their own conclusions from what they saw and heard. The same principle rules still. If we merely deal in

hearsays, accepting the view of this or that party, we have no solid basis for our faith; whereas, if, following the example of the Apostles, we look into truth for ourselves and examine and judge as in the sight of God, we see—we hear—we get into the region of reality. We feel and know that the things which in this way we come to believe are the truth of God. Our intelligence and heart perceive and feel their force. They are true to us, and no amount of opposition from without can shake our confidence in them.

This is the kind of faith our Lord requires from us. He calls on us to look to Him, and see what our faculties of perception will enable us to behold in Him. The records of His life are within our reach; and we are personally to study them. He Himself is present with us in the region of thought and feeling, and He invites us to think of Him and to ask Him for help in all our difficulties. He hears our prayer. He is ever ready to respond to our hearts' longing. Our position is thus not essentially different from that of the Apostles. They, indeed, had the testimony of their senses; but their faith did not rest in the region of sense but in that to which their senses had been an inlet. Even in their case faith rested in those spiritual realities revealed to them in their inner vision. With them, as with us, faith emerged in response which heart makes to heart and spirit to spirit. In thought, in desire, in prayer, we get a vision of Christ; and in that vision we believe on Him. And our faith, thus resting on Him, is living as that of the Apostles, and, like theirs, able to stand against all adverse forces.

(2) That our religious services ought to be the outcome of our faith. The Apostles spoke because they believed. Their speaking was thus living, and effective in advancing the truth regarding their Lord. Works without faith have no place in Christ's kingdom. The age of mere forms, ceremonies, shadows—however appropriate once—is past. What is now required is a service of faith. As we believe, is the rule. Up to this measure our service now as in days of old is accepted by Christ and made potent in the furtherance of His kingdom. What one intelligently thinks is the will of His Lord and sets himself to do, he may safely attempt. It is sanctified by being brought into relation with His name, and is graciously reckoned among the agencies by which his work is being accomplished in the earth.

A knowledge of this helps us to bear up under the difficulties of the way. For now, as in Apostolic times, there are adverse commands out against those who act as they think their Lord and not man enjoins. In the past it was the authority of the priests and the

traditions of the elders; now it is that of the church and the decisions of Councils. Now, as then, class interests rise up against the independent doing of the will of God; but the energy and spirit with which this assumption is resisted have lost none of their force. As surely as the claim is made, it is resisted and met with the spirit of the reply of Peter—"Whether it be right in the sight of God to hearken unto you more than unto God, judge ye: for we cannot but speak the things we have seen and heard."

Church Anniversary Hymn.

By Rev. P J. Rollo.

Jehovah! God Most High!
Our Maker and Defender!
Redeemer ever nigh,
With mercies sure and tender,
Our heartfelt song we raise
To bless Thy changeless love
Which crowns our fleeting days,
With radiance from above.

Though earthly helpers fail,
And earthly hopes deceive us,
Thy work shall still prevail,
For Thou wilt never leave us.
Thou comest aye most near
When other friends depart,
Each wav'ring soul to cheer,
And nerve each fainting heart.

Speed on ye rolling years,
Our Master still is o'er us,
In sunshine or in tears,
He holds the prize before us.
Then wake true zeal and love,
High hope burn bright and clear,
Press closer, faith, and prove
Thy Helper still more dear.

Onward we urge our way,
On Thy sure word depending,
Fulfilling day by day
The task Thy love is sending.
Our pride to work for Thee
With hearts serene and bright;
Our hope Thy face to see
In heav'ns eternal light.

A Bit for Boys.

By Robert Shanks.

THE sun was hastening to his rest, having showered his glory from a cloudless sky the whole day long.

As his last rays shone on the water from Queensferry down the Firth, the little wavelets danced in merry glee bidding each other adieu till another morn should rise.

With full sail set, and a soft westerly breeze blowing, we went scudding out of Granton Harbour. Having slackened the sheets, we run gaily before the wind, our bowsprit pointing straight for the island of Inchkeith.

On former occasions we had to tack, which necessitated our sitting on the weather side of our craft, sometimes having the pleasure of the sail damped with the spray that came on board. But on this occasion the steersman could stand with the main-sheet in one hand and the tiller in the other, while he feasted his soul on the "beauty all around."

It was such a delightful sail! If the boys who read this bit had been with us they would have remembered ever after, with unmixed pleasure, the first part of our short voyage. They would also have remembered, with equal vividness, the latter part of our voyage, but with very different feelings.

As we sped along we passed several ships under full sail silently carrying the produce of other lands to some port up the Firth. In the distance rose the dear old city of Edinburgh, with its many spires shooting upwards through the thin cloud of smoke which hung lazily in the air. At the foot of this sloping landscape the town of Leith and village of Newhaven stooped to kiss the flowing tide which murmured on their shores.

Five minutes longer on this course will run us ashore on Inchkeith, but as we don't intend to land we tighten the sheets, put the helm "hard up," and our bowsprit sweeps the horizon, till now, we are making straight for Leith Pier.

We have just weathered the pier; the wind has died away; the sun has long since sunk beneath the horizon—even the gloaming is past; darkness has set in, and black clouds seem to spring into existence unbidden and at once. As our sails flap o'er our heads we begin to wonder how we'll stem the now ebbing tide.

Hullo! Look! What's that? In an instant every eye is strained ahead. Why does every face on board wear a look of deep concern

now? No one ventures a word. Each seems riveted to the boards on which he stands. Blank despair seems to have seized on every soul. What can be the cause of this sudden change? Not far ahead, and glaring like the eyes of a huge sea monster, are two lights—a red one and a green one. They are the side lights of a steamboat making for Leith, and we are right in her course. Now every sailor knows that when the two side lights of another ship are seen straight ahead, either ship must alter its course or a collision is certain. We knew this, but there being no wind, we were unable to alter our course quick enough. What's to be done? Every beat of the paddles is bringing certain destruction nearer and nearer, and unless *something* is done right off we must all in a few minutes be struggling in the sea!

Perhaps you ask, "Why don't you shout to those on board the steamer?" But she is blowing off steam, and though we were shouting with all our might we could not be heard. All of a sudden it dawned on one of our company about an old lamp which had been carelessly pitched on board before starting. It was searched out, quickly examined; yes, there's a little oil and small piece of wick. "A match!" Every one rummaged his pockets in search of a light. At last one was found, hidden away in a vest pocket; and this was the *only* one on board. Just think, on the flicker of that match hung the issue of life or death to the five young men on board our craft! Never was a light more carefully struck, and the progress anxiously watched to see if it would burn, or (as some do) go out with the first spark. Each held his breath and spread his coat to prevent the possibility of a current.

It was a terrible moment. Silent as death, broken only by the whizzing of steam, and the splash of the paddles, while the two lights grew fiercer than ever. But the wick has taken fire, and a sigh of relief goes round as one takes the lamp in his hand and waves it in the direction of the steamer. Gradually one of the ship's lights gets less and finally disappears. In half a minute more the steamer from Stirling goes surging past, so close that we could strike her paddle with an oar or boat-hook.

Many profitable lessons might be taken from the adventure, but let this one suffice:—

On the voyage of life, when the thick clouds gather, when some dark temptation besets you, as in the case of Joseph in his youth, and nothing is seen but the red and green-eyed monster of sin bearing right down upon you, trust yourself to Him who said "I am the Light of the world," and with such a Light, the rule of the road is that Sin and Temptation, however big and fierce they may appear, *must* and will pass you on the *harmless side.*

Second-Sight.

THERE cometh a time in the life of man
When earth's realities strike him less,
When the facts of the senses seem nothing, and when
The matters that move him beyond his ken
Are the only things that impress.

Some sorrow perhaps has searched him through,
And burned away in its cleansing fires
Life's baser belongings, and kindled anew
Those higher life-lights that strike out of view
The earth and its low desires.

When life but lives for its holier sake,
The lamp in a temple where no voice sings
But in prayer and praise; those wings that make
That wafting about us, which keep us awake
To the sense of invisible things.

A time when a man in the world's keen eyes
Seems fallen behind on the busy road,
Seems making a senseless sacrifice;
And yet he knows that his heart is wise
In the sight of the searching God.

The world's weak wisdom has taken flight,
Things earthly near him, and heavenly far,
Are suddenly seen in an equal light,
And divested of argument, dumb in his sight,
Stand out for what they are.

Slink out of his way, ye vendors of lies,
By a light not yours he can see you through,
Oh hollow of heart! and oh worldly wise!
The things you would carefully screen from his eyes,
Are the things that are thrust on his view.

And to you, O soul, where the vision is shown,
It may come but once in your earthly strife,
Mark well what it says to you, make it your own,
Beat it out into prayer, ere the angel has flown,
And gird it about your life.

TO attempt to serve God without love is like rowing against the tide. But love oils the wheels that makes duty sweet. The angels are swift-winged in God's service, because they love Him. Jacob thought seven years but little for the love he had for Rachel. Love is never weary.—*Watson.*

News from the Congo.

DETAILS have come to hand from Mr. Grenfell of a voyage of discovery made by him in the "Peace" up one of the tributaries of the Congo. This river, which falls into the Congo near the Equator, is called the Mbanghi in Mr. Stanley's map just published. It flows from the north through an unknown and unexplored region of Central Africa, and is the largest affluent which the Congo is known to receive. Mr. Grenfell steamed up this river, going N. by E. for 430 miles. Even at that distance it is over quarter of a mile wide, and is navagable much higher up. Its mean depth is 25 feet, and although there the current runs not more than 80 to 100 feet per minute, it means an immense volume of water to find running S. at a point, as Mr. Grenfell puts it, so near the supposed sources of the Benué, the great affluent of the Niger. It thus opens up a question of great interest for geographers, and is likely to lead to the solution of the mystery which yet hangs about the river system of North Central Africa. The greatest interest, however, attaches to the natives along this great waterway, these being the object of Mr. Grenfell's journey. A full narrative of the journey is likely to appear in this month's number of the *Herald*, but from a notice sent to the *Times* we learn that the Mbanghi is far more populous than any equal length of the Congo, and appears to Mr. Grenfell much more promising.

True, the people are wild, but then his visit was that of the first white man they had seen. In ascending the river (and his wife and 15 months' old baby were on board) Mr. Grenfell met with not a few difficulties from the hostility of the natives, and had it not been for his energetic action on one occassion he and his party would probably have come to grief. His way down the river was, however, most encouraging; plenty of food and not a sign of hostility. He hopes to make the trip again, and has no doubt that he will be able to report peaceable and friendly receptions everywhere. He may also be able to penetrate futher towards the valley of the Shari, the great tributary of Lake Chad. Unfortunately, Mr. Grenfell states, the confluence of the Mbanghi with the Congo is just within French territory, though it is not so represented either on the map in Mr. Stanley's last book or on the latest map of the Royal Geographical Society. At all events, immediately after Mr. Grenfell's return to Stanley Pool, M. de Brazza left Brazzaville, very probably to examine

for himself the great waterway discovered by the English missionary, and possibly to follow it farther. If so, we are sure to hear of his "great journey of discovery," with the usual flourish of trumpets. The commercial importance of Mr. Grenfell's discovery cannot be exaggerated. Whether the Mbanghi is the Welle or not, it must form an important connecting link between the basin of the Congo and the basins of the Niger, the Shari, and the Nile. Mr. Stanley has always maintained that the region lying between the Congo and the Nile is probably the richest and most promising in Africa, and his belief seems likely to be amply confirmed. Besides the Mbanghi, Mr. Grenfell has explored 300 miles of river-courses debouching into the Congo, and, as he is a trained and careful surveyor, he will be able to plot them with precision. The most northerly point of the Congo bend he found to be 2° 11 N. lat., near the mouth of the Ukere or Dujangi.

It is hoped that a full narrative of Mr. Grenfell's expedition will reach England in time to be read at the meetings of the British Association at Aberdeen.

Induction of Rev. S. G. Woodrow.

SERVICES in connection with the induction of Rev. S. G. Woodrow to the pastorate of Charlotte Chapel, Edinburgh, were held on Sabbath, 5th July, and were conducted by Mr. Woodrow in the morning and evening, and by Dr. Landels in the afternoon. There were large attendances at all the services.

A social meeting was held on Tuesday evening following, the pastor in the chair. After tea, and prayer led by the Rev. W. Grant,

Bailie WALCOT on behalf of the church expressed their satisfaction in seeing Mr. Woodrow amongst them, and offered him a sincere and hearty welcome as pastor of the church. They had been without a pastor for upwards of twelve months, and had, therefore, more fully realised the value of a pastor's presence and labour. Mr. Woodrow was the man of their own choice. No lordly patron had placed him there, either with or without respect to their judgment. From their hearts as with one voice they had said "come," and he from his heart had said "I will." Because of their determination not to invite a minister who did not receive the spontaneous suffrages of all the

friends they had been involved in the dangers of delay, but at the same time they had been preserved from the follies of haste, and their patience had its reward in being able to act together in asking Mr. Woodrow to become their minister. They were persuaded also that they were acting under the guidance of Christ, if the harmonious combination of many circumstances tending to one common end were to be regarded as an indication of His will. Without presumption and with much joy they might welcome the man of their choice as the man of God's choice for them. Mr. Woodrow himself was of Scotch origin and from a famous stock. Scotland was in his heart by transmission, and this would help him to settle down among them in an easy and natural manner. He was a man of experience, of unblemished character, of acknowledged ability, and of successful work—a man also of sober judgment, of settled and strong convictions, and one whose mind and heart were in thorough sympathy with all the great truths of the gospel. They believed he would find in Edinburgh a sphere worthy of his gifts and noblest aspirations, and a people responsive to his instructions and example. They would strive by active co-operation and loving sympathy to support his devoted labours and encourage his hopeful heart. Bailie Walcot concluded by reading a letter of cordial commendation from the deacons of Mr. Woodrow's former church at Wokingham; also from Rev. R. Rogers on behalf of the Berkshire Baptist Association, to the same effect.

In the name of the sister churches in Edinburgh and Leith, Mr. Hugh Rose, in a few words, extended to Mr. Woodrow a hearty welcome to the city.

Rev. S. G. Woodrow, in reply, said he felt grateful for the cordiality of his reception so generously expressed through Mr. Walcot and Mr. Rose. He had left a loving people behind him at Wokingham after a brief ministry of five years, and it was an encouragement to receive such expressions of sympathy and good will from those among whom he had come. The catholicity of their present meeting attracted him, for he was a Christian first and then a Baptist. As Christians and as Protestants they were sometimes taunted with their divisions; but the various sections of the Christian church are not divided, they are only distributed. And as we don't complain of the variety and distribution of flowers and trees, neither should we complain of diversity within the Christian church. It is the evidence and proof of life, of earnest conviction, of spiritual as contrasted with mechanical religion. At the same time there should be occasions when our unity in Christ should be exhibited and expressed. We

live in anxious and critical times. There is a great unsettlement and overturning of religious beliefs. Some think we need a new theology with all mysteries exorcised; others meet us with another gospel which is not another but only a vague "perhaps," or a baseless speculation. But what we want is not a new but a real theology—not a new gospel but the old gospel more and more filled with the spirit of Christ. This gospel it would be his endeavour to preach fully and with the accent of conviction. In prosecuting his work, however, he would throw himself upon their faith and charity. The church is a divine institution, but it is made up of fallible men and women. He did not wish either to be idolised or coddled; but would expect from them consideration, sympathy and respect. Edinburgh was a great attraction to him. As compared with Glasgow it represented the superiority of the intellectual over merely commercial interests. It was a noble place for a man, and especially a Christian man, to live in. It had been said there was no room in it for Baptists; but it was not well for Presbyterians to have too much of their own way. A little healthy rivalry would do them good. Even Presbyterians may be wrong in some things—on the question of baptism for instance, or the spirituality of the church. But there was room for all, and it would be his object, while faithful to his own convictions of truth, to work in loving harmony with all ministers of the gospel of the blessed God.

After praise the chairman called upon

Rev. Dr. HORATIUS BONAR, who, having referred to the influence of Rev. Christopher Anderson in Edinburgh 60 years ago, proceeded to speak on the aims and issues of a faithful Christian ministry.

Principal CAIRNS followed and expressed their obligation to the Baptist portion of the universal church. He recalled personal obligations of the deepest character to members of the Baptist church, and alluded especially to the family of Professor Wilson of Edinburgh, Mr. Kirkwood of Berwick, who was intimately associated with Robert Hall and Andrew Fuller. He also remembered, as his personal friends, Dr. Oncken and Dr. Lehman of Berlin, Dr. Steane of London, and Dr. Innes. These were names and memories of other days that showed us that we cannot narrow the Christian church. He hoped Mr. Woodrow would prove worthy of his sires. His name was associated with the covenanting days of the Presbyterian Church and of Scottish history. Referring to the subject of his address, "the mutual dependence of preacher and hearers," he said the whole subject might be summed up in one word, "affection." Things go wrong when that is lacking. The want of it is a radical heresy. He hoped their minister would have their confidence and affection, and that they would support him in every work he undertakes. He hoped also that their minister would always be growing. For himself

he was an adherent of the old theology, and he believed Mr. Woodrow was; but standing by the Bible they must have room for some measure of reasonable liberty. He would have to deal with them sometimes in the way of not sparing them. Richard Baxter used to say that his people at Kidderminster did not prize him unless he laid about him. A Christian minister who does not shun to declare the whole counsel of God will get a hold of men as he could not in any other way. It will be a sign that you are of the true church if you can profit by reproof. He hoped this church would be a loving and prosperous one, gathering in those who were without God in the world, and building up believers in the faith, under the ministry now begun.

Rev. Dr. FLETT joined in the general welcome to Mr. Woodrow, and hoped he would be of service to the church in this great city, where men were tempted on the side of their social and worldly life more than in most places in the land. He proceeded to speak on "Church membership as involving the obligation of church work," and urged the necessity of each member being of use in some way to the church with which he was connected, idleness and diffusive activity being both objectionable.

Rev. G. YUILLE then gave a brief address on "special interest in the young a fruitful means of church success."

Rev. R. SMALL, Edinburgh, offered a few genial remarks towards the close of the meeting.

The hymns sung during the evening were conducted by the choir, led by Mr. Howden, assisted by Mr. Gibb on the harmonium. Votes of thanks were proposed by Colonel Young, Leith, Rev. J. M'Lellan, and Mr. J. E. Dovey. The meeting closed with the benediction.

Something quite out of the Common Run of Programmes.

THE Saratoga meetings of the United States Baptists were held last May, at which Dr. Wayland Hoyt spoke with much power upon "Bible Distribution, the Pre-eminent Privilege and Obligation of Baptists." He argued for Bible distribution, because—(1) It is the distribution of that which is vital in itself; (2) it is the distribution of that which has a strange power of imparting life; (3) Bible distribution is the peculiar privilege and obligation of Baptists, because the Bible is the book of Baptists; (4) because Baptists are the only body utterly unlimbered in the free translation of the Bible; (5) because, if we do not do it ourselves, nobody will do it for us; (6) because now all internal complications as to its distribution are put away.

At this meeting there occurred "something quite out of the common run of programmes." Such a scene of genuinely spontaneous enthusiasm venting itself in generous giving is not witnessed often enough for one to weary of it. This is the way it comes about. There is a packed house. Dr. Bitting tells the story of the Armenians and their work. He interests everybody in Drs. Haygooni and Melchonian. Missionaries who are equal to the expedient of turning an organ-box into a baptistery are certainly worth being interested in. Then he tells how the pastor of an Armenian Congregational church, with some 700 members, one of the largest churches in Armenia, comes to America to solicit funds to help rebuild a 'church-house' that suffered from the Russo-Turkish war; falls among the Baptists; begins to study the Bible; has anxious interviews and heart-tearing struggles; but at last comes to light and cleaves to duty, and is a Baptist because the Word of God teaches him so. The hardest struggle is that of breaking the ties with the people among whom, for twenty-seven years, he has laboured. But conviction of principle prevails, and he is ready to give up all to follow Christ; as he expresses it, 'anything to serve my Jesus as He wants me to.' While this has been going on within him in America, strange things have occurred in Armenia. Two or three of his young men, members of the church, happen to go to Erzeroom, and there hear the Baptist Missionary. They enquire into the teaching that infant baptism is not in the New Testament, and the result is that they come to agree with the Baptist. They go back home to the church and tell what they have heard. The church studies Scripture, and all resolve that infant baptism is not there. Their only trouble is the thought that, if they become Baptist, they must lose their loved pastor, who is away on his mission. They write to him. Is it singular coincidence or remarkable providence that thus pastor and people alike become Baptist, unbeknown each to the other, while seas roll between them? So now here is a Baptist pastor ready to go back to lead a Baptist church. And Dr. Bitting is ready to introduce the man, who will make his first public avowal of the facts that are more romantic than fiction. Of course the Armenian convert—Mardiarias Sariganian his name—is received with enthusiastic applause. Beside him is young Messia Mesaropian, an Armenian student in this country, who is to act as interpreter." In the sequel "Dr Griffith says, 'We must send him back,' and begins to speak of the Missionary Union, but the cries for a collection are too loud, and he has to yield. Then the pledges begin to come in about as fast as men can get the floor. It is 100 dols. here, 100 dols. there, 100 dols. from a sister, and then the fifties are called out, and churches, Sunday-school classes, and individuals vie with each other. Dr. Dean says, 25 dols. from the first Baptist church in Bangkok.' 'From one missionary church to another,' responds Dr. Bitting and the enthusiasm is at its height. The result is that above 1,800 dols. are pledged or twice what is needed for this one case. Dr. Franklin Johnson, of Cambridge, moves that this money be expended by the publication society in the way deemed best for the work in Armenia; and the exciting episode

is over. It merely proves what all know, that the Baptists have money enough if the way can be found to draw it out. But it raises the enthusiasm of the anniversary to high-water mark." When quiet is restored, Misses Henson and Groves sing beautifully a duet, "The Lord is my Shepherd."

Correspondence.

ANTI-VIVISECTION.

SIR,—The pages of the SCOTTISH BAPTIST MAGAZINE have been open to the discussion of many questions that concern us specially as Baptists. I hope you will allow an interchange of opinion on a matter which touches us as Christian men and women—I mean the rights claimed by Vivisectionists and their supporters. The question, it seems to me, ought in the first place to be discussed on moral and religious grounds alone, apart from the utility or inutility of the practice, and the greater or less amount of suffering inflicted. Are we justified in torturing the creatures that are in our power for a possible, nay, even a probable or certain advance in scientific knowledge? I say no; many of your readers will maintain the contrary. And to begin, I will concede that these opponents may be kindly, enlightened Christians, knowing the love of God and of humanity, and not generally unmindful of the claims of the lower animals. Still, we cannot accept purity of motive as a safe argument, otherwise we should find ourselves defenders of the worst horrors of the Inquisition, and of almost all religious and political persecution. As to my question, some will no doubt deny that torture is inflicted by vivisection, others will say it is justified by the benefits derived therefrom by humanity. I will not go into any details, because these would only tend to withdraw attention from the question of principle, but I may be allowed to say that if any one denies that cruel tortures have been and are inflicted by vivisectionists on animals both in this country and on the continent, he either has made no inquiry into the painful facts, or he is using language in an utterly different way from ordinary people, and should define exactly what he understands by cruelty and torture. To the far more numerous class who will admit that great sufferings are often inflicted on animals, but urge that these are justifiable and necessary in the interests of humanity and of science, I would say, let us not do evil that good may come. The infliction of torture on animals is *to them* an unmixed evil, it has no chastening effect upon them, and leads to no moral reformation on their part. Then it is a fearful moral evil to those who practise, witness, or approve it. To inflict pain, apart from an *immediate* benevolent purpose, or to see it inflicted without active protest, is demoralising to any man. Vivisection sets at defiance the law of love and compassion, "the great link which binds together the whole of creation, from its Maker to the lowest creature" (Ruskin), and fosters a morbid curiosity which is utterly alien to the spirit of the true healer of men. The evils it thus works far outweigh—I speak this deliberately—any greatest good that has ever been hoped for or

imagined by the most enthusiastic supporters of vivisection. Because such evil results cannot be arranged in statistical array they are not less sure and evident. I believe the Christian conscience of our nation will save us from their full disastrous effects, but we have only to look across the channel to see what science, impiously pursued, tends to. Our newspapers were, a few months ago, unanimous in condemning the barbarous cruelties inflicted by French officers on their Chinese enemies; French art as seen in the Salon and other public galleries of Paris, is marked by a sickening realism, a love of horrors and bloodshed, and a growing disregard for decency; and for all this the scientific men are largely responsible. Let me quote a few lines from a newspaper report of a recent execution in Paris. "A continuous stream of cabs brought people at an early hour to the spot. After the execution, the remains were quickly conveyed to the cemetery, where a mock burial was gone through according to law, then the head and trunk were handed over to the School of Medicine, *The professors went to the cemetery* and began experimenting on the body *directly it was replaced in the prison cart.*" This in the sight of hundreds. One is not surprised to learn that "disgraceful scenes were witnessed among the attendant crowd," that "a little street boy dipped his hands into the mingled blood and water" that was being thrown into a drain, and "rushed grimacing among the crowd." Could any benefits that even Pasteur himself claims to have conferred, or yet hopes for, compensate for such ghastly demoralisation of the people? This is not vivisection, but it is one of its immediate results. It may be that such scenes as I have referred to would be impossible in our country, that public lectures illustrated by vivisection experiments would not be tolerated here, but human nature is everywhere the same, and it must be remembered that physiologists are demanding the removal of the present restrictions upon vivisection. It is for the public, in whose interests avowedly experiments upon living animals are made, to say if the practice is consistent with the Christianity we profess. The greatest moral teachers of the age—Tennyson, Browning, Ruskin, the great writer whose loss France is even now lamenting, Victor Hugo—and many men of only less eminence than these, have utterly condemned vivisection, and Ruskin, by resigning his professorship at Oxford solely on account of the university authorities endowing vivisection, has surely shown to thoughtful minds what a heavy price the country is being called upon to pay for her supposed advancement in physiological science.

Once teach that cruelty is justified by intellectual gain, and men will apply your argument to justify the most fearful tortures for paltry pecuniary gains. The Italian School of Medicine is notorious for its vivisection, and Italy stands pre-eminent for all kinds of cruelty to animals. A letter to the *Times* of 12th June refers to "the frightful fact that all animals whose skins are worth a centime are skinned alive in this fair city of the sea (Naples). Old horses, young kids and lambs, all dogs, cats, and rats are all skinned alive, because the skin, when removed from the living creature, is considered more supple, and sells for a somewhat higher price." I forbear to quote

further; but let men of education and Christian feeling say if they dare any longer to teach the soul-and-body-destroying doctrine that we may do evil that good may come.—I am, &c.,

MISERICORDIA.

Intelligence.

DEATH OF TWO CONGO MISSIONARIES.

Tidings have come to hand of the death of Rev. Alexander Cowe at San Salvador, the Congo capital, on 21st May, and of Rev. W. F. Cottingham at Undrehill on the river on June 8th. The former went out from Edinburgh and reached his destination on 1st May; the latter at his station along with Mr. Charteris, of Glasgow, on May 15th, both in good health.

PAISLEY.—THE THOMAS COATS' MEMORIAL CHURCH.

Of the six premium plans submitted for approval, that of Mr. Hippolyte J. Blanc, architect, Edinburgh, has been accepted on the report of Mr. James Sellars, President of the Glasgow Institute of Architects, who had been appointed to examine them. On reporting on Mr. Blanc's design, the referee says:—

"The author has been successful in imparting the 'distinctiveness' externally which he conceives a Memorial Church should possess. The general proportions of the building, and the grouping of the parts, leave little to be desired. The details are refined and beautiful throughout—the treatment of the south gable window and the clerestory windows being especially noticeable. The architectural treatment of the interior is no less satisfactory than the exterior. The drawings show that the author is familiar with the best examples of Gothic art in our own country, and the study he has given to this work has resulted in an admirable design for the Memorial Church. The central tower, surmounted by the open lantern, forms a fitting and graceful crown to a beautiful edifice."

The church is to be built on an ample site, the gradual acclivity of which from the High Street renders it admirably fitted for the reception of so important an edifice. It is proposed to excavate the face of the site in a succession of terraces, and so rear the building from a series of level platforms, which will secure to each front its proper value, and also full light and air to all the main apartments. There will be an easy and continuous approach for carriages to the main entrance both from the east and west; and there will be a passenger approach by a series of staircase flights arranged in sub-divisions between the carriage entrances, and so placed that space is available for a memorial statue in a suitable position, should it be at any time desired to erect one. The hall floor contains two halls to accommodate 256 and 120 persons respectively; a library apartment, large storage area for forms, a heating chamber, a chamber for hydraulic machinery for the organ, and other accommodation. There are two staircases for access to the church lobby, and four exterior doors to the hall floor. The outline of the church is that of a transeptal edifice, consisting of a nave, with side aisles, transepts, and chancel recess. By this arrangement the whole accommodation desired is upon one floor; and by the proportions adopted, there are no pillars or other obstructions to a full view of the pulpit, baptistery, and chancel from all parts of the church. The aisles are liberal width, but without seating. In the south front is the main doorway, entering a spacious lobby projected from the main or south gable. The church will accommodate 800 persons exclusive of the choir. The baptistery is placed in the chancel, where also the choir and organ will be accommodated. On one side of the chancel is a

ladies' retiring room, fitted with five curtained dressing compartments, and on the other side a similar apartment for gentlemen. On the same level there are also the minister's vestry and elders' meeting room. In connection with the planning of the baptistery, the architect it may be mentioned, visited the leading churches of the denomination in the chief English and Scottish towns. The result of the inquiries instituted at each church visited seemed to show that the baptistery was either too prominently placed for delicate or nervous persons, or its value as a leading feature of the service of the denomination too little regarded by its being placed almost entirely out of view behind the pulpit. To obviate both objections, the architect has placed the baptistery so that it shall be within view of the whole congregation, and yet not unduly obtrusive. For facility of service the baptistery is designed with three separate flights of steps—one in the centre at the back for the minister, and one at each end, facing the ladies' and gentlemen's rooms respectively. To partially screen the catechumens as they retire after being baptised, a dwarf *grille* of wrought brass or iron is proposed to be fitted, partly hinged, between the steps of the baptistery and the side walls of the chancel.

In addition to the main entrance to the church on the south front, there is an egress door at each transept and one at each side of edifice at the north end giving access to the vestries, ladies' and gentlemen's retiring rooms. The walls are to be faced with ashlar inside and outside. The roof is constructed with framed principals, partly exposed, and the ceiling is vaulted in wood. The seating and other wood furnishings are of oak, and marble is used for some of the pillars in the interior. As regards the external elevations the leading feature is a single tower reared over the intersection of the nave and transepts and surmounted by a lantern formed of converging ribs of stone grouped in crown form forming a termination to the tower similar to that of St Giles' Cathedral, Edinburgh. The total height of the tower and crown from the level of the street is 183 feet. In adopting this tower and crown the architect has done so believing that it will express the 'distinctiveness' which such an edifice should possess. From its elevated situation, it will surmount most buildings of any magnitude, and, being viewed from a distance, could be identified more readily than would be a spire termination, of which there are several outstanding already in the same town. Such a form seems peculiar to Scotland, as it does not occur in ancient times further south than Newcastle, while of old examples there are only two existing in Scotland—one at King's College, Aberdeen, the other on St. Giles', Edinburgh. In the tower accommodation is provided for a peal of bells and for the bell-ringers; and, if desired, chime bells may be erected within the lantern or crown, as in St. Giles' Church, and made to ring by machine or manual power in the bellringers' chamber. In the fenestration, the surfaces for glass in the south gable, and in the transept gables, are made large, to afford means for a board treatment of stained glass in those sections of the building. The cost of the edifice will be £25,000, exclusive of bells, organ, stained glass, and decorating—items which will amount to about £5000 more. The work, it is understood, will be commenced immediately the necessary estimates are obtained.

EDINBURGH—DUBLIN STREET.—*Canonmills Mission.*
On Saturday, July 18th, at the close of the usual workers' prayer meeting, an elegant tea service was presented, on the occasion of his marriage, to Mr. Henry Curr, who has led the singing, and otherwise taken a very active share in the work of the mission since its institution.

ROTHESAY.—The Church Bazaar, held last month, realised £416.

BERWICK-ON-TWEED.—The Rev. James Mursell, of Rawdon College, Yorkshire, son of the Rev. James Mursell, of Newcastle-upon-Tyne, has accepted a call from Castlegate Baptist Church, Berwick.

CUPAR-FIFE.—The annual excursion in connection with the Sunday School of the Church here came off on Thursday the 25th June, when the scholars, accompanied by their superintendent (Mr. Beveridge), teachers and friends were conveyed in carts to the magnificent grounds of Nether Rankeilour. There was a good turnout. The company left Westfield, Cupar, about eleven o'clock, reaching Rankeilour by noon. After a repast on the green sward, various outdoor amusements were entered upon with zest. The beauty of the garden scenery was much enjoyed, as also was the surrounding landscape. During the day several hymns were sung on the green, with harmonium accompaniment. About three o'clock a large company sat down to an "open-air tea," after which singing, &c., were resumed. The weather throughtout the day was delightful. Before separating, a vote of thanks was given to Mr. and Mrs. Nairn, for their kindness in granting the school the privilege to hold its annual excursion on their estate, and a vote of thanks was also given to Mr. and Mrs. Smith, Rankeilour (members of the church), for the great kindness they had shown. The company arrived home in safety highly delighted with their "day from home."

HELENSBURGH.—*Anniversary Services.*—On Sunday, July 5th, the anniversary services in connection with the Baptist Church meeting in the Good Templars' Hall, were conducted by the, Rev. R. M'Nair, M.A. M.D., Greenock. The rev. gentleman delivered two excellent discourses, and the attendance at both diets was unusually large. Collections were taken on behalf of the church funds.

LESLIE.—Offers have just been accepted from various tradesmen for the building of a place of worship for the church here. It is more than a year since first it was determined to build, but much difficulty has been experienced in obtaining a site. A suitable property has now been purchased in a central part of the town for £150. The building, which is designed by Mr. John Lister, the pastor's brother, will be seated for about 400, and will cost, in addition to the site, a little over £1200. Towards this amount £800 has been subscribed, over £700 of which is from the church and congregation.

PAISLEY.—GEORGE STREET.—The ministry of Rev. G. Landels here closed last month. At a meeting on 12th ult. the church passed a resolution in which they express respect for the reasons that led to his resignation, and assure him of their continued affection and esteem. A circular has since been issued by the Trustees of the Penny Bank in connection with the church, calling attention to certain rumours that had been started against its management, and certifying as to the satisfactory condition of its affairs.

WISHAW.—The Annual Excursion of the Sunday school in connection with the church took place on the 1st July to Coltness Estate, Wishaw. There were about 200 scholars and friends present, the weather being fine, and every arrangement having been made for the enjoyment of the company, such as games, swings, &c.; and with a plentiful supply of buns and milk every one seemed to make the most of their afternoon trip. Mr. Whittet, the pastor, addressed a few appropriate words to the children, after which he proposed a vote of thanks, which was answered by loud cheering from all present, to the proprietor of the grounds, James Houldsworth, Esq., and his family, who take a deep interest in Sunday school work by all the churches in the district, for our appreciation of their present and past favours.

NOTICES TO CORRESPONDENTS.

News from the Churches for the Magazine must be in the hands of the Editor not later than the 20th of each Month.

Communications referring to articles for the Magazine to be sent to the Editor, Rev. G. YUILLE, Stirling; those referring to advertisements and the supply of copies of the Magazine, to the Publisher.

Printed and Publishe by ROBERT SYMON, 8 St. James Square, Edinburgh, on the 1st day of August 1885.

CHURCH NOTICES.

CHURCH.	MINISTER.	HOURS OF SERVICE.	
		SABBATH.	WEEK-DAY.
Broughty Ferry—St. Vincent St.,	ARTHUR W. OAKLEY.....	11.15 and 6.30	Wed. .30
Dumbarton Dennyston Hall, William Street,.....	JOHN M'LEAN,.....	11.15 and 6.30	Wed. 7.30
Dumfries—Tabernacle, Newall Ter,	G. W. M'ELWEE, M.A., B.Sc.	11 and 6	Tues. 8
Edinburgh—Dublin Street,.....	WILLIAM LANDELS, D.D., ..	11 and 6.30	Thurs. 8
" Duncan Street, Newington	JOHN M'LELLAN,.....	11 and 6.30	Wed. 8
" Marshall Street,.....	ALEX. WYLIE, M.A., ...	11 and 2.15	Wed. 8
" Rose Street, ...	S. G. WOODROW.....	11 and 6.30	Wed. 8
Falkirk—Melville Street	WALTER J. MATHAMS	11.15 and 2	Thur. 8
Glasgow—Adelaide Pl., Bath St.,	D. P. M'PHERSON, B.D.	11 and 2	Wed. 8
" N. Frederick Street,....	.....	11 and 2	Wed. 8
" John Knox Street,.....	P. J. ROLLO,.....	11 and 2	Wed. 8.15
" Copeland Road, Govan	JERVIS COATS, M.A., ...	11 and 6.30	Wed. 8
" Cambridge Street, ...	ROBERT HOWIE	11 and 2	Wed. 8
" Sister Street, Bridgeton,	W. JOHNSTON MILLAR.....	11 and 7	Wed. 8
" Queen's Park, P. Edward St. Vict. Rd.,	T. D. LANDELS, M.A., ...	11 and 6.30	Wed. 8
" South Side, Corner of Kirk St. and Buchan St., Gorbals,.....	W. H. ELLIOTT, ...	11 and 2	Wed. 8
Greenock—George Square,..	ROBERT BENNIE, M.A.	11 and 6.30.	Wed. 8
Hawick—Baptist Chapel,.....	WM. SEAMAN,.....	11 and 6	Wed. 8
Helensburgh — Good Templar Hall, East Princes Street.....	G. A. WILSON.....	11 and 2	Wed. 8
Kirkcaldy—Whyte's Causeway,....	ALEX. BISSET	11 and 2.15	Wed. 8
Paisley—Storie Street,.....	OLIVER FLETT, D.D	11 and 2	Wed. 8.15
Pitlochry—Baptist Chapel,.....	WALTER WALSH,.....	12 and 6.15	Thurs. 8
Stirling—Murray Place,.....	GEORGE YUILLE,.....	11 and 2	Wed. 8

DAVID A. CROMBIE,

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SCOTTISH
BAPTIST MAGAZINE.

How to Read the Bible.

By Rev. Alex. Wylie, M.A.,

THE recent publication of the Revised Translation should have a stimulating effect upon the study of the sacred scriptures. It puts the English reader in possession of the best results of modern scholarship, and delivers him from the state of uncertainty into which he was often thrown by pedantic references to the "original language." There may be differences of opinion regarding the literary merits of the new translation, but no one will seriously dispute its general accuracy and faithfulness. Some of us might have pardoned the New Testament revisers for paying a little more attention to the idiom of the English language, and for preserving the exquisite rhythmical cadence of the old translation, but whatever is defective on this side is amply compensated for on the other, in renderings, which, if they are more Greek than English, are exact and precise to a fault. Of the revision of the Old Testament it would be difficult to speak too highly. It is a model of what a translation should be.

Now the Bible occupies a peculiar place among us. It is a book of devotion, and it is a revelation of the divine mind. The former depends upon the latter, but we may regard it for the present as an independent end. Thus viewed, it holds a pre-eminent position. For in devotional reading the soul is in touch with God, and the portion of scripture before us is the medium through which the divine communion is carried on. We may adopt a selective method, choosing for this purpose the passages which we find most adapted for it, or we may read consecutively, recognising in all scripture a medium of devotion, but the all important matter is, that through the reading the mind is lifted up into a higher region in which it becomes conscious of the "powers of the world to come." We would only venture one remark upon this devotional use of scripture. It must be evident that it has its origin in the singular suggestiveness of the divine word. Thoughts that bear the soul aloft into higher regions seem to spring spontaneously as we read, and we naturally

put this wholly to the credit of the word itself. But it hardly needs to be proved that they are the product, not of the word alone, but of the spirit and the word. The word has in it the property of inspiring thought, but the thought can only arise, giving a heavenward direction to the soul, when the living spirit touches it with its vitalising energy. The more fully our spirits are made alive—operated upon by the divine in all their activities—the more suggestiveness does the divine word acquire, the more do its hidden power and beauty disclose themselves. We must bring something to the word before it will profit us. A large intelligence, a spiritual tone of thought and feeling, an intimate acquaintance with the whole scope of divine revelation, are the conditions under which the Bible becomes suggestive to us, and rich and sacred thoughts spring spontaneously from it. For it is the spontaneity that distinguishes devotional reading. We are letting the Bible speak for itself, and leaving ourselves to be affected by the thoughts that are latent in it. All we bring is the spirit more or less richly furnished, and the result is dependent on the universal law, "that to him that hath shall be given, and he shall have abundantly; but from him that hath not shall be taken away even that he hath."

We turn aside from this, the highest use of the Bible, to another on which it, to a large extent, depends, and which can never be safely separated from it. In devotional reading we recline upon the summit of the Hill of God, but that lofty mountain-top can only be gained by climbing up its steep and rugged sides. The contents of the Bible as a divine revelation, must be apprehended in some manner by us in their manifoldness, as the basis of that higher mystic relationship in which we stand to the living word. Here, too, we need the guidance of the divine spirit, but we are not left so much to the freedom of the individual life. There are laws of intelligence to which we must conform, if we are to acquire such a knowledge as the greatness of the subject demands of each of us.

(1) We shall take first in order the Old Testament and consider how it should be read. This must be determined by the form which the divine revelation has taken in it. It is idle to speculate what it might have been. The decisive fact in regard to it is, that it has attached itself in living relations to the history of a particular people, through which it has gradually unfolded itself. The onward movement began in Abraham which was completed in Christ.

The close connection between the fortunes of the people of Israel and the unveiling of the divine purpose of salvation was no mere accident, which we may ignore without prejudice to the revelation, nor was it a purely external relation which had no bearing upon its

contents. The national life, in its onward strivings and its constant changes, was the occasion of every advance which was made towards the final result, and fixed the particular time at which that advance should be made. It is essential, therefore, that the historical place which each revelation occupies, should be kept in view in forming our judgment of it. If it is recognised that revelation is keeping pace with the progress of the nation, always in advance of it, but never so far as to lose its hold on it, many of the moral difficulties of the Bible will at once be removed. No change of circumstances can render moral what is immoral, or the converse, but a moral purpose has often to be carried out in a rough and vigorous manner, if it is to prove effectual. We must not criticise too strictly the mechanic who has to work with stone instruments, but all the more credit is due to him if with them he produces a work of finished excellence. Israel was a very rude instrument to begin with, and the work it was called to do was like itself, but we must not stop short at one particular period and point to it as if it was the whole. It was all that the nation was fit for at that time, and it did it in its own way. But look beyond to that ripe fruit of prophecy which grew out of this rude nation, with its lofty conception of a holy God, its stern sense of righteousness, and its constantly widening outlook towards mankind. And these prophets were no solitary palm-trees growing in a desert. They represented the best sentiment of the nation. Their name and work would never have been perpetuated, unless they had been supported by a powerful body in the State, and expressed what all admitted to be eternal truth, even if they detested it and them.

So essential was the national life to the Old Testament revelation, that it barely survived it. In the new age which began at the Restoration, the prophet gave way to the Scribe. When national independence was lost, the national life bound itself in the fetters of a venerable antiquity, and in this dead conservatism there was no room for the prophet.

Now, it is not only interesting to the reader of the Old Testament to trace out the marvellous interlaceing of the divine purpose, in its onward march, with the vicissitudes of the nation and people of Israel, but he cannot put himself in the mental attitude of the law and the prophets, without keeping it constantly in view. Even in the moments of loftiest inspiration, the prophet saw the glorious future of a universal Messianic dominion, through the medium of the nation of which he formed an integral part. The thought in which it was conceived, the language in which it was expressed, carry us back to Zion, with its Davidic King and holy temple, and to the brooks, and fountains, and

hills around the sacred city, which have become figures of speech to us, but were delightful facts to him. This, too, contains a truth which the reverent reader will not fail to recognise. The revelation which seems to close so abruptly is but the herald of a greater. Although the voice of the prophet is silent, for a time the nation lives on with its noisy wrangling and its pendulum-like movement between the past and the future. It exists for a purpose, as most apparently worthless things do, and that is at last realised when out of it the Messiah comes, in whom Old Testament prophecy completes its mission and recognises the fulfilment of its dreams and visions.

The reader of the Old Testament thus follows in the wake of a great history, every step of which he seeks to connect with the prophetic word peculiar to it. Questions will often arise, impossible in the meantime to answer, but we may leave them aside until we actually know what the Bible as a whole contains. We can follow the main periods of Israel's history, apart from all critical controversies, and in each of them justify and understand the ways of God with men. And we shall certainly rise from our study, with a deeper sense of the reality of the Old Testament revelation, and of the grandeur of the divine righteousness, which we see there struggling after its final triumph.

(2) We shall now proceed to consider how the New Testament may be read with profit and interest. This will again depend upon the form which the revelation has actually taken. Upon a very superficial view, we shall at once discover that it is no longer historical. In Christ the national passed into the universal. He attached Himself closely to the past, so that it should receive its full recognition in Him, but His attitude towards it was one of perfect freedom. His large humanity had its root in Israel, but it shot immeasurably beyond it. He took up into Himself national hopes and exclusivenesses of all kinds, in order to shatter them for ever. In Him, although an Israelite, "there was neither Jew nor Greek, circumcision nor uncircumcision, barbarian, Scythian, bond or free: all were one in Him." In the same manner he dealt with prophecy. He was the Prophet, but without the limitations of that venerable order. In Him Prophecy became Gospel. It proclaimed its adaptation to all nations, and races, and conditions of men, but attached itself exclusively to none. All true and venerable things received from Him a sanction, but He encumbered Himself with none of them, stepping forth in His own free divine personality as the King and Saviour of men.

Since then the New Testament in its Head and Founder cut itself

off entirely from the nation, its history and progress can be in no way limited by it. Yet, as in all things that conform to intelligence, we perceive an order in the new revelation. It would hardly occur, for instance, to any thoughtful person to read the Epistles before the Gospels. The mistake would not be a very fatal one, but the order of precedence would naturally lead us to take the Gospels first. They form the basis upon which the Epistles rest. Not, it may be remarked, a rudimentary basis, as in a certain sense the law was to the prophets, which should simply form the starting-point of future advance; for the Gospels in containing the words and works of Christ, form a point beyond which there can be no advance. The words and deeds of our Lord are presuppositions of all the New Testament writers, and they proclaim under the guidance of the Spirit what they believe to be in strict accordance with them. In this sense the Gospels form the basis of the Epistles.

Now when we have carefully read the Gospels how shall we proceed? The most natural method would be to take the writings of each of the New Testament authors, and examine the body of truth which he brings under review, from his own standpoint. When one author has written several books, they should be read in the order in which they were written. We shall thus see how, under the teaching of the spirit, the horizon of the writer was widening, and what special thoughts needed to be emphasised at particular times. We shall also by attention to those doctrines which perpetually recur, and which gain greater prominence as time advances, discover the principles which are fundamental, indistinction from those that bear upon circumstances peculiar to the age.

This is the only satisfactory way of dealing with the writings of any author, inspired or uninspired. Inspiration does not change the laws of thought or the conditions of thinking. And any author would seriously object to the process of cutting and carving his writings, picking out passages here and there, and doing it badly too, and otherwise dealing in an arbitrary manner with them, without regard to the whole argument, or the context, into which they are carefully woven. No one would have better right to complain of this treatment than the Apostle Paul. He is a very bold thinker, so thoroughly consistent that he can afford to appear inconsistent, fond of stating truth in such way as to tax the intelligence of his reader, one of those who above most, need to be read and studied as a whole, and not in each of his parts. It is a right rule of interpretation, that the general tenor of an author should guide us in the understanding of his particular views. The particular must never stand by itself, but only in its relation to the

whole. It is, therefore, considered necessary to read the whole of an author's writings, before we can profess to understand him thoroughly upon any single point. That is how we should treat the New Testament writers.

Now, if we read each author by himself we shall have an admirable mental and spiritual exercise before us, in the attempt to view all these diverse representations in their unity. We discover thereby how distinctly individual each standpoint is, how fully the divine spirit uses all that is natural in His organs; and yet by the points in which they evidently agree, how well on the whole they accord. Differences, wide differences exist, but even when we cannot reconcile them, we have no right to declare them irreconcilable. In a subject which is infinite as the gospel is, the standpoints may be so wide apart that what is seen by each is not easily brought into harmony; but who would wonder at that or raise a doubt regarding it?

The attentive reader must never lose sight of the method of the New Testament revelation. It is that which determines his course of reading. We have first the foundation laid in the words and deeds of Christ, and then a number of men, taught of the spirit, give their particular views and applications of the contents of the gospel. Now it might appear preferable, to have had a well digested theological system, drawn up by inspired men for the guidance of the church in all ages. This is what many of us would have chosen, but we have reason to be satisfied with the actual revelation. We obtain in the New Testament an idea of sublimity and infinity in the gospel, which could never have arisen had such a system been provided for us. It would have been limited by human thought, and given occasion to infinite wrangling. We should have lost that sense of wonder which we have now, as we read what all these men saw and felt in the gospel. And then they have not given us all. They don't profess such a thing. They have given us enough, however, for a life-time to master, but there are heights beyond which they have not even seen.

Read in view of this method, scripture will yield up to us its sacred treasures, and there is nothing required by it which is beyond the compass of the most ordinary intelligence.

A MASS of quicksilver let fall on the floor will split into a vast number of distinct globules. Gather them up and put them together again, and they will coalesce into one body as before. Thus God's people below are sometimes crumbled and distinguished into various parties, though they are, in fact, members of one and the same mystic body; but when taken up from the world, and put together in heaven, they will constitute one glorious, undivided church forever and ever.—*Watchman.*

In the Temple.

By L. Hinton Dothie.

The child within the Temple stood,
Not frightened, but with wide, grave eyes;
Not understanding yet, but pleased
With colours rich, and bright, and fair.
He gazed, and then he gently stretched
One baby hand, and softly touched
The thing that drew him most, the plate
The High Priest wore upon his breast.
His little finger traced the names
That meant so much he did not know—
Names to be worn before the Lord,
In worship, and in service, too.

For the High Priest he waited still
In patience—early taught to wait—
Nor feared to be in solitude,
To minister before the Lord.
And Eli came at length—and then
With reverence put the garments on—
The breastplate last. Meanwhile the child
With wonder watched, nor spoke, nor stirred.
What thoughts grew in his childish heart
We know not, but we know it was
A happy, blessed childhood, thus
To minister before the Lord.
Think, had the boy unwilling proved,
Fretting and fuming to be free;
His lot felt hard, his work unloved,
Could he have grown in "ministry?"
No! for to minister means love,
And in this love he grew and throve;
Until, within the silent night,
God's voice could reach his quickened heart.

God speaks when hearts are bent to hear,
When love-quick service ready waits;
And prompt obedience follows still,
Whatever bids the Master's voice.
What had not Israel lost, if he,
The nation's Prophet, great and strong,
Had not been trained to ministry—
To simple service when a child!
There is no lot for old or young,
So joyous or so good as this—

To work with God, who *serves us all*,
In perfect fellowship of will.
He will not turn aside our help,
If we His service still would share;
In His great Temple we may dwell,
To "minister before the Lord."
His Temple! everywhere around,
Where work is waiting to be done;
Where hearts filled full with Jesus's love,
Can teach voice, feet, and hands to serve.

A Tropical Picture.

FOR purely tropical scenes I commend the verdurously rich isles in Mid-Congo, between Iboko on the right bank and Mutembo on the left bank, with the intricate and recurrent river channels meandering between. There the rich verdure reflects the brightness of the intense sunshine in glistening velvet sheen from frond and leaf. The underwood presents varied colours, grasses with their tufted tops or the climbing serpentine form of the llianes, and their viney leaves. Each and all have their own separate and particular beauties of colouring that renders description impossible. At all times I believe the same refreshing gladness and vigour of tropical nature may be observed about this latitude (1° 30′ N.). Some of the smallest islets seemed to be all aflame with crimson colouring, while the purple of the ipomaea, and the gold and white of the jasmine and mimosa flowered, bloomed, and diffused a sweet fragrance. Untainted by the marring hand of man, or by his rude and sacrilegious presence, these isles, blooming thus in their beautiful native innocence and grace, approached in aspect as near Eden's loveliness as anything I shall ever see on this side Paradise. They are blessed with a celestial bounty of florid and leafy beauty, a fullness of vegetable life that cannot possibly be matched elsewhere, save where soil with warm and abundant moisture and gracious sunshine are equally to be found in the same perfection. Not mere things of beauty alone were these isles. The palms were perpetual fountains of a sweet juice, which, when effervescing, affords delight and pleasure to man. The golden nuts of other trees furnish rich, yellow fat, good enough for the kitchen of an epicure when fresh. On the coast these are esteemed as an article of commerce. The luxuriant and endless

lengths of calamus are useful for flooring, verandah mats, for sun-screens on river voyages, for temporary shelters on some open river terrace frequented by fishermen, for fish-nets and traps, for field-baskets, market hampers, and a host of other useful articles, but more especially for the construction of neat and strong houses, and fancy lattice-work. Such are the strong chord-like creepers which hang in festoons and wind circuitously upward along the trunk of that sturdy tree. The pale white blossom which we see is the caoutchouc plant, of great value to commerce, and which, some of those days, will be industriously hunted by the natives of Iboko and Bolombo. For the enterprising trader there is a ficus with fleshy green leaves; its bark is good for native cloth, and its soft, spongy fibre will be of some use in the future for the manufacture of paper. Look at the various palms crowding upon one another! Their fibres prepared by the dexterous natives of Bangala, will make the stoutest hawsers, the strength of which neither hemp, Manilla fibre, nor jute can match; it is as superior to ordinary chord threads as silk is to cotton. See that soft pale green moss draping these tree-tops like a veil! That is the Orchilla weed, from which a valuable dye is extracted. I need not speak of the woods, for the tall dark forests that meet the eye on bank and isle seem to have no end. We burn specimens of their timbers every day; and engineers may be frequently seen admiring its colour, and veining, and inhaling the fragrance of the gum. We are banqueting on such sights and odours that few would believe could exist. We are like children ignorantly playing with diamonds. Such is the wealth of colours revealed every new moment to us already jaded with the gorgeousness of the tropic world. Rarities and trees, treasures of vegetable life, are passed by us continually; we can do nothing with them, our mission at this time being to hunt up the human denizens, to experiment on human nature.

H. M. Stanley.

If there be any true religion in us it is much more likely to be discovered and drawn into actual exercise by an exhibition of the glory and grace of Christ than by searching for it in the rubbish of our past feelings. To discover the small grains of steel mixed among a quantity of dust, it were much better to make use of a magnet than a microscope.—*Andrew Fuller.*

In all our ways let us acknowledge God. Morning and evening worship is good; but let us be in the fear of the Lord all the day long. It is well to inquire in His temple; but let us abide with God in our calling. We must remember the Sabbath and keep it holy; but the spirit of devotion is to actuate us during the week, and to induce us, whether we eat or drink, or whatever we do, to do all to the glory of God.—*Wm. Jay.*

Our Principles.

By Mr. J. T. Forbes, Alloa.

An address delivered at the closing meeting of the Baptist Union of Scotland Theological Session, 30th June 1885.

I SIMPLY propose, in speaking of "our principles," to indicate one or two of the greatest of those principles, and to try and show their relations to the state of things we find about us both in neighbouring churches and in non-church life.

The position we occupy in this country is a peculiar one, and it is incumbent upon us, not merely for our own benefit, but for the sake of justifying our occupancy of this position when challenged, that we should understand, and be able with some clearness to state, the reasons which render such occupancy imperative. Why, for instance, are we not content to take our places in some of the churches by which we are surrounded? Are they not largely composed of earnest Christian people, with whom it would be an honour to be associated? Are they not, many of them, zealous and efficient in the performance of Christian work? Are they not ministered to by men of piety and learning? Why do we dissent? Why stand apart and add one more to the already multitudinous denominations of religion? For sundry reasons, we reply, and, *first*, because our conception of the nature of a Christian church precludes our uniting with the bodies by which we are surrounded. We regard Christian churches as being churches composed of Christians. It is just as well that we should be quite clear, both with ourselves and others, about this. We don't profess that the church includes all who are spiritual, but we do certainly profess that it should not *knowingly* include any who are not. We regard this as fundamental. Christianity as a system of religion, concerns itself with men's wills. No act has any moral value, save as the act of a free agent. This at once excludes from the sphere of religious service and religious ordinances those who are incapable of such voluntary action. We reject in religion all action by proxy. Religion is for us an individual matter, the most intensely individual of all. Its appeals, its promises, its warnings are addressed to individual men as such; and we consider that it is only as individual men are freely affected by the motives it presents that their action can be called in any sense religious. We find that this was the conception of Christianity entertained by those

who proclaimed it first. They preached the gospel to all those who were willing to listen, and those who believed were banded together in assemblies for the purpose of further instruction in the principles of the gospel, and for its propagation amongst their fellowmen. Neither of these objects could be effectively secured by churches with a large infusion of worldliness or unbelief in their membership; or if that membership were one not of conscious alliance but of hereditary status. Men cannot obey the laws of a kingdom they have never entered, or legitimately assist in the spread of truth which is not truth to them. We might rest our case on this principle of religion alone, but we can appeal to the facts of scripture. We find churches there addressed as "faithful," *i.e.*, as "believing," as "called to be saints," as "brethren in Christ;" we argue that the persons thus addressed were such as by personal renunciation of heathenism and personal obedience to Christ had all come out from the existing forms of false religion around them, and, being united, formed a free spiritual organisation, a true church of Christ. If we are told after this that a large element in the composition of these churches was that of persons who joined under no such personal conviction, and could render no such free service, we can content ourselves with a direct negative and ask for proof. The burden of such proof lies on those who take up the position of pædo-baptists. But what we would like to be quite clear about is this, that we are not simply, by our position of isolation, engaged in contending for the faithful observance of a particular ordinance of Christ, but for what we conceive to be a fundamental principle of religion. It is, as we understand it, a matter of the relations between an individual man and his Maker. Its essence is a conscious surrender of the human will to the divine will, an identification of the human purpose with the divine purpose; and any one who presumes to tamper with this by introducing to the performance of a religious rite beings who cannot render such conscious service, disguise it as he may, is doing what he can to obscure and to invalidate the great principle of personal responsibility. If this principle were properly understood by some who profess to be religious teachers, we should hear less about Baptist narrowness and bigotry, and fewer of the miserable witticisms which are sometimes given vent to in reference to an ordinance of Christ.

Another reason for our present position is our acceptance of the principle of the absolute right of private judgment in religion. This is a principle which others claim to accept as well as we, but we claim to be more loyal to it; to carry it out more consistently than they do. To our rigid fidelity to this principle all the differentia of the Baptist de-

nomination are traceable. We say that in religion men are free to judge for themselves, and that in divine revelation they have the principles by which to form their judgment and the materials upon which it is to be exercised. The scriptures are not addressed to any peculiar class. The light which they give is free to all, and all are bound to let that light guide their course. Men being thus personally responsible for their examination of scripture and fulfilment of duty as there revealed, we claim for them perfect freedom to walk as they understand the truth. No person has any right to interpose with *his* interpretation of that truth, and all attempts to do so are intolerant and persecuting in the highest degree. We reject, emphatically, every attempt to impose upon ministers, or office-bearers, or members, any authorised interpretation of the Bible. We will not have our understanding of God's truth, our investigation of it for ourselves, barred by a foregone conclusion. Loyalty to the ultimate principle of Protestantism leads us to resist every claim, by whomsoever made, to interpose between our own reason and conscience and the revelation given us; whether that claim be put forth on the part of men pretending to apostolic succession and priestly power, or come in the less repellant but, when closely examined, equally obnoxious form of an authoritative standard of doctrine.

If the question be raised, as it sometimes is, that by thus acting we leave the door open to endless variety or general laxity of opinion and teaching, we retort, "more Scotico," by asking if the imposition of a creed, say in the Church of Scotland, has succeeded in securing uniformity there? Will any one contend that a purer gospel is preached in the creedbound churches of Scotland generally, than in those dissenting churches which have rejected every rule of faith but scripture? But even if it were so, no argument would be thereby made out for the imposition of an authoritative standard; the right of each man to think and judge for himself must still be contended for. As to the consequences to be reached that is another matter; we have no responsibility for the conclusions arrived at. But we have at least more hope of a man reaching truth by direct application to the fountain-head of the divine Word than by taking what comes to him through the worn and leaking channels of human construction.

The very same principle, under the name of voluntaryism, leads us to reject all limitation to the freedom of the Church in the form of union to the State. We hold that there can be no State Church without the creed of that Church being a part of the law of the land, embodied in its Acts of Parliament, and that, therefore, there is not and cannot be true liberty of conscience in such churches. Neither

can the great principle of the spirituality of the membership be maintained, for by the very theory of a national church it is overthrown. In the National Church theory the Church is really co-extensive with the nation. The nation in its religious aspect is the church, the church in its civil aspect is the nation. There is certainly some attraction in the idea of membership in a national church to those who experience difficulty in making up what they are pleased to call their minds. For the member of a national church everything is provided by a beneficent civil power. His church buildings are provided; his minister is not now provided in Scotland, but in churches whose constitution is less democratic than the Presbyterian Church, he is still so provided, and more than all his creed is provided. His thinking has been done for him. To all this we politely but firmly demur. Troublesome as it may appear, we prefer to do our thinking for ourselves, and we find that it leads us to conclusions directly opposed to these. We hold that the State cannot interfere in the religious province without working injury. The matters it professes to deal with are beyond its scope. In civil life every man surrenders some portion of his individual liberty for the sake of sharing in the life of the community in which he dwells. But we cannot make any concession of individual liberty in religion, because its rights are not concerned simply with our fellow men, but deal with our relations to God. Civil government rests on mutual concessions, but no return which the State can make to the individual can compensate for a surrender of religious rights. The suggestion is preposterous. The practical failure, moreover, of the State's interference is as great as the theoretical absurdity. The uniformity sought cannot be obtained for the very reason that the things dealt with are questions of belief; and belief can neither be controlled nor forced. It is not a question of believing what a man wants to believe; he cannot control belief if he admit evidence. He can refuse to examine evidence of any thing, if he like, and so, in a sense, control belief, but once he examines the evidence, if it appear sufficient to his reason, he cannot control belief, any more than he can force it if the evidence seem insufficient. No man's prejudices interfere with his acceptance of the common rules of arithmetic. The proposal, therefore, of State churches to confine belief is just about as sensible as for it to order a return on the part of scientists to the Newtonian theory of light.

A further recognition of the principle of individual freedom and individual responsibility leads us to reject forms of church government, such as Episcopacy and Presbyterianism, which interfere, as

we conceive, with this principle. A church as we have said is a company of believing men, who by personal conviction have arrived at a certain unity of understanding of divine truth such that they possess a common ground of association. Diversities of opinion on minor matters do not prevent their common sympathy with, and loyalty to Jesus Christ. To Him they are "under law," but free from other authority; and what we insist upon is that their personal responsibility to Christ remains unaffected by their union into a church. Therefore, we do not see how the members of a church can delegate their functions to any body of men to act on their behalf, as is done in Presbyterian churches. But not only is each member personally responsible to Christ, but each church as a whole is so responsible, and, since it is so, rightly rejects all interference with its freedom on the part of other churches or bodies, whether synods, convocations, or assemblies.

Similarly, the whole of the points in which we differ from other denominations can be shown to issue logically from our ultra-Protestantism, from the fact that we carry out with more consistency the principle, for which every Protestant sect contends, of absolute liberty of conscience.

In what relation then do our principles place us with the churches around us? We answer, in a relation, on the one hand of union, on the other of opposition. In so far as our brethren of the Presbyterian Church hold and preach the great truths of the gospel, we rejoice to unite with them in making these truths known to all in the land. No minor distinctions moreover can ever alter in any way the great fact of Christian brotherhood. If men are Christians and working for the good of others, they are our brethren, quite apart from our personal preferences, and as such they are entitled to our love and co-operation. In many schemes which have for their object the amelioration of the lot of our fellowmen we can heartily work along with our Presbyterian brethren. But on the other hand it is just as well to recognise the fact that there is, and must be, a relation of opposition. We cannot promise that there shall be no opposition, we can give no "specific pledges;" all we can promise is that the opposition shall not be "factious." The land in Scotland is already possessed, and it is simply impossible for our principles to make progress here without a certain amount of friction with other bodies. If the doctrine of a converted membership, for example, is to make progress, that means that the doctrine of hereditary membership is to fall back. If the truth of believers' baptism, with all the spiritual beauty of its symbolical teaching, is to be gradually adopted, that means that the

doctrine of infant baptism is to be abandoned. If Independency is to advance it means that Presbyterianism is to recede. The principles are conflicting in their own nature, and the progress which one makes is progress made at the expense of the other.

In what relation do these truths place us to those whom all are anxious about, that they should be won for Christ; men who make no claim to possess personal religion? The answer is that our principles place us in a position of vantage for several reasons. One is that men are rejecting more and more the principle of authority in religion. Clerical and authoritative statement on matters of faith is being set aside entirely. Men are wishing to be freed from the cerements of religion. We can meet this desire for freedom by offering as the rule of our faith and practice scripture only. Not scripture authoritatively interpreted, but in men's own hands for their interpretation. We do not meet the enquirer at the threshold of the church with a bundle of theological formulæ for his acceptance. We receive men as Christians. If a man be in reliance on Christ, if he find in Him what his soul desires, we are ready to receive him on the basis of that simple faith. We dare not refuse. We are thus in a position of advantage. There are many men in our midst who are perplexed about many things in religion, yet who see in Jesus Christ the Revealer of God, the Saviour of the world. To such men we can offer a ready welcome now. It is not necessary that they should wait without until they reach certainty upon every point. Upon the basis of their faith in Christ we can receive them. If they are "of the truth" they should be in the church, which is the pillar and ground of "the truth."

Our principles, again, are in accord with the spirit of the time. Democracy is advancing, whether people like it or not. All the progress that has been made in recent years has been democratic progress, *i.e.*, progress in the direction of greater freedom for the individual, and of more entire vesting of power in the hands of the people. Other churches have had to yield in some degree to the advance of this principle. In the Established Church, for example, the election of ministers is now a congregational matter. This advance is regarded by the more conservative (conservative in an ecclesiastical sense) brethren in the Presbyterian churches with some apprehension, but whatever others may anticipate from it our denomination has nothing to fear but much to hope. We find, when we look abroad, that the countries where there is the widest recognition of individual rights, and where there is greatest civil liberty, are those where our principles flourish best.

And last but not least by our principle of a converted membership we are in the position to furnish the best answer to those who are questioning the reality of all religion and asking, mournfully, "who will show us any good?" Has it not been the worldliness of the church which has always greatly aided infidelity? The majority of men do not suffer from the intellectual difficulties which beset the faith of men of learning and science. It is a moral difficulty usually that troubles them; such a difficulty as arises from seeing professed disciples of Christ who in manner of life differ so little from the openly worldly. Speaking of church membership, men who make no profession of religion will ask you, "Well, what does it amount to? We don't see any great difference between church members and ourselves; why should we be religious?" They would not ask that if we were acting out more loyally our own principles. We, as Baptists, certainly make more profession than some other sects do, and we, of all people, ought to show that membership in a Christian church does amount to something. Such high profession as we speak of is not in our case an optional thing. The profession has already been made. We professed in our baptism to die unto sin and to live unto righteousness. We do not need any new principle; we simply need to vivify the old one and let it rule our lives. If we can by so doing show in life the power of the gospel we profess to have received, we shall not only convince the doubting and arouse the indifferent, but we shall be, in the very highest way, manifesting that spiritual life without which the most correct and scriptural principles will prove barren and unfruitful.

The Sculptor.

"Chisel in hand stood a scuptor boy,
With his marble block before him,
And his face lit up with a smile of joy
As an angel-dream passed o'er him:
He carved the dream on that shapeless stone
With many a sharp incision;
With heaven's own light the sculptor shone;
He had caught that angel vision.

"Sculptor's of life are we as we stand,
With our souls uncarved before us,
Waiting the hour when at God's command
Our life-dream shall pass o'er us.
If we carve it then on the yielding stone
With many a sharp incision,
Its heavenly beauty shall be our own;
Our lives, that angel-vision."

Comfort for Us.

By Rev. Wayland Hoyt, D.D.,

WILL not leave you comfortless," was the Master's promise to the disciples;—and yet that He was going away from them was at the same time His distinct and reiterated word. Strange way of giving comfort—this going away, when just now it seemed to these disciples that they had but begun to reach up into some adequate appreciation of their Lord. Comfort by *taking away!* Strange method that!

And yet, consider: Here the disciples were gathered in the upper room. For three years, more or less, they had been in daily and nightly contact with Jesus. Intimacy is contagion. The mere presence of a bad man causes to spring into lustier growth the badness in ourselves. That is a wonderful touch in Goethe's Faust when the as yet unstained Marguerite is made to ask Faust why she always finds it so difficult to pray when his bad friend Mephistopheles is with him. On the other hand, the presence of goodness starts all that is best in us into more triumphant energy. Mrs. Jameson tells in her art-legends how the mere coming into their company of the young Bernadino of Siena hushed immediately all foul words upon the lips of his companions.

Now the Sinless One had been for three years compelling the disciples by His holy fascinations. Everything best in them had been rising into growth and bloom, as the flowers do beneath these tender summer skies. They had learned to love holiness in His holy presence, and truth as it distilled to them from those pure lips, and wide and healing charity as they saw the Son of Man take all men into His great heart. And as more and more they had grown on toward perfection, more and more they had come to desire its presence as exemplified in Jesus, and to hang upon it. More and more, we can see, I am sure, the actual personal bodily presence of perfection must have seemed to those disciples the life of all best in them; the departure of it the death of what was best.

Then besides these disciples had come utterly to believe in the Messiahship of Jesus. Through all the centuries prophecy had been speaking and true hearts had been longing and listening for fulfilment. Every Hebrew mother cherised her boy-babe with the possibility

thrilling through her that *he* might be Messiah. As the sky of Israel darkened, as the wide kingdom which David set up and Solomon ruled grew narrower, as captivities and disasters thickened, as now at last the chosen people, in all their haughty pride of race, had become the thralls of the hated and oppressive Roman, the prayer for the Deliverer had become more intense and passionate. And for these disciples prophecy had come to fulfilment in the person of their Master. That Messiah had come they were absolutely sure. That Jesus was Messiah they were as certain. What wonderful things would be done! what a glorious kingdom He would set up! what high places they would have in it! what proof of their wisdom and devotion in following the Nazarene would appear! They would not let themselves believe that the dark things Christ had told them were to issue from this last journey to Jerusalem, really were so dark. They were parables—these sayings. They were sayings the hidden and brighter sides of which glorious events would certainly bring out. They were on the tiptoe of expectation—these disciples.

So when to these disciples Christ made the distinct announcement of His immediate departure, a pall as of the midnight fell upon and smote them. It was, to their thought, bleak disaster. It was a phalanx of spears transfixing hope.

Well, Christ *was* going away—that was something settled. Whatever of personal despair the going away might bring, it was to be. Christ was going away. But—and make that *but* as emphatic as possible—it was not to be a simple aimless, treasureless going away. Rather there was the divinest reason behind it. Christ was going away, but He was going away *for* something in the behalf of the disciples. And that which He was going away for, and which He could only get for them by going, was something inexpressibly precious for those he must leave; was something inexpressibly more precious than His present bodily continuance with them. They could not see what Christ was going away for—they could only see the going away. But Christ knew what the going away was for, and how utterly they need that which the going away would bring. Atonement, resurrection, the bestowment of the Holy Spirit—these things and such as these were to become the disciples' through Christ's departure.

Now, I think we may get sight here of a very real deep principle of the Divine treatment of us, a principle which, amid the darker ways into which life sometimes dips, we ought never to let our faith loosen its grip on,—this principle:—that no more to us than to the disciples are dark things sent, simply for the sake of sending dark

things, but always for the high and divine reason that the dark things are the necessary path toward wonderfully bright and needed things.

You are never the sport of fate. You are always the object of the wisest and most Divine care. Oh, when, as it was with the disciples, the wind is contrary and we are toiling in rowing, to be sure of this is hope and energy and triumph. For to be sure of this is to be sure that the flinging winds and the tossing waves are but God's messengers of a better and nobler bestowment. And this *is* comfort.

The Love of God.

Like a cradle, rocking, rocking,
Silent, peaceful, to and fro,
Like a mother's sweet locks dropping
On the little face below,
Hangs the green earth, swinging, turning,
Jarless, noiseless, safe, and slow;
Falls the light of God's face bending
Down, and watching us below.

And as feeble babes that suffer,
Toss, and cry, and will not rest,
Are the ones the tender mother
Holds the closest, loves the best;
So when we are weak and wretched,
By our sins weighed down, distressed,
Then it is that God's great patience
Holds us closest, loves us best.

Oh great heart of God! whose loving
Cannot hindered be, nor crossed;
Will not weary, will not even
In our death itself be lost;
Love divine! of such great loving
Only mothers know the cost—
Cost of love, which all love passing,
Gave a Son to save the lost.

GOD can make the grief a grace, the burden a blessing, and light up the disappointment so that it becomes the torch of hope. The rod itself shall bud and blossom and bring forth almonds, so that the very thing that chastens us shall present beauty and fruit.

AS the sun does not wait for prayers and incantations before he rises, but straight-way shines forth, and is hailed of all, so do not wait to do good for applause and noise and praise, but do it of your own desire; and, like the sun, you will be loved.—*Epictetus.*

Foreign Missions.

By Rev. T. F. Mulholland, Dalkeith, late Missionary in Orissa, India.

THOSE specially interested in the cause and progress of foreign missions have at the present time much reason to thank God and take courage. Just now all eyes are directed to, and all hearts are beating in sympathy with, the small heroic band who are trying to get a permanent footing, and irradiate the light of the gospel in the centre of the Dark Continent—to have "Eden raised in the waste wilderness." We are cast down at the great and perplexing mortality in the staff of the young brethren on the Congo. Many blame them. We think we would act differently, but "men's theories are shattered about their heads by facts, and at the end of the nineteenth century we echo the words of the old Greek physician, uttered 3000 years ago :—'Experience doubtful; judgment difficult.'" "They are mad," says Mr. Stanley. It may be so, but the world has benefited ere now by such lunacy. That there has been imprudence, amounting almost to rashness, is practically admitted; but let us praise before we blame. Let not our finger, moist with the *ennui* of doing nothing, dim the bright crown of the martyr.

The stirring and sad incidents in the pioneer work on the Congo have lately somewhat eclipsed the other portions of the mission-field, where, also, great and good work is being done by labourers as leal-hearted and true to the Great Husbandman as the young brethren who are now the observed of all observers. It is to be hoped that the special effort now being put forth on behalf of the work on the Congo will not abate the interest of the church in the old and tried fields in Asia, in China, in Italy, and the other branches of the great mission enterprise of our Church. "Pet" mission schemes find no favour with the missionaries themselves. Indeed, their conviction is that when the Church rises to its full work—its normal condition—the word "foreign" will drop out of its vocabulary, and the bringing the "other sheep" into "the one fold and one Shepherd," will be that to which it will bend its best energies.

In regard to Orissa—the Holy Land of India—the writer can speak that which he knows, and testify that which he has seen. This neglected province of Bengal is the exclusive field of the General Baptists of England and the Free-Will Baptists of America. Its

spiritual needs are so great, and its labourers so few, that we are apt to regard its evangelisation as hopeless. When "The Bitter Cry of Outcast London" startled the Christian hearts of England two years ago, it was said that the heathen in India, Africa, or China had a better chance of hearing the gospel than some of the inhabitants of London. Strange statement! London, with its four millions of people, has more salaried religious teachers than the *thousand millions* of heathendom. Strange and thoughtless statement! Can you find one square mile in the city of London without a religious teacher, minister, or missionary? without a church or mission hall? Can you do so in Liverpool or Glasgow? *In Orissa to-day I can map out an area of* 14,000 *square miles, in which there are in round numbers* 10,000 *villages, with a population of two millions, without a Christian religious teacher—European or native.* Let the reader glance over the last sentence again, that he may take in its full meaning. A district, having Edinburgh on the north, Carlyle on the south—indeed the whole of Scotland south of the Forth—gives an adequate idea of the size of a portion of Orissa now without a Christian missionary. In London every fiftieth person you meet is a religious instructor, and should the hearts of this huge body of Christian workers be beating in unison with Him who said, "I must work the works of Him who sent me," "Outcast London" could easily have the gospel brought to its doors at least six times in the twelve months. How can the work be done in Orissa by the few labourers now in the field? *Each missionary has the care of at least one million souls.* Should he be able to converse with or preach to 100 people every day in the year, he will require 27 years to get over his "parish" for the first time. Can we wonder that the heart of the Christian worker in the foreign field sinks within him at the bare contemplation of this overwhelming work lying ready to his hands? Do we marvel that with this miserably inadequate supply of fellow-helpers the Church at home is constantly hearing from the over-wrought toilers the weary Macedonian cry?

Does any one ask if the people, as a whole, are ready for the gospel? I answer yes; emphatically *yes*. "The fields are white unto the harvest." Let me not be mistaken, nor create a misapprehension. I do not mean that the people will cast their idols to the moles and to the bats at the first enunciation of the gospel in their market-places. *That* time has not yet come. Indeed, such an idea seems contrary to the genius of the Hindu mind. What I say is, that the people are ready, willing, and anxious to be taught. Let my reader remember that the Hindu is essentially religious in every

act and thought. As you pass from village to village you see the *puja* mark on the roots of their favourite trees. The sacred flowers grow before their doors. On the walls of their houses or huts the images of their gods are roughly sketched. Births, deaths, and marriages are circumscribed and permeated by religious acts. Like the devout Jew, religion is the theme of their conversation when they sit down, when they rise up, and when they walk by the way. But such religion! Neither pure nor peaceable, but vile; immeasureably vile! It is true that some of the Shasttras breathe a high moral tone; but, alas! in the transmitting to the common people they have been transmuted as by a Satanic hand. All that was good has been suppressed or overlaid with silly tradition, and now the very conception of their god is earthly, sensual, devilish. Morality they have none. The minds of all castes, from the proud Brahmin to the despised Sudra, are marred, blasted, and polluted by corrupt teaching. And these are the minds, and this is the material out of which the missionary is to mould his converts. But I say they are willing and anxious to be taught, and it remains for the Church to go in and possess the land. On two occasions the writer and Mr. Young (late of Elgin), *were entreated by the inhabitants of a Brahmin village* to remain among them, and tell them more of Jesus Christ, but we had sorrowfully to refuse their call. Bishop Heber asks:—

> "Can we whose souls are lighted by wisdom from on high,
> Can we to men benighted the lamp of life deny?"

Yes; we were obliged to do so. The parable of the Marriage Supper was reversed—they wanted to compel us to remain. In Buddruck, 60 miles from Cuttack, and 40 miles from Balasore, there is a bi-weekly market attended by 5000 people, coming from a radius of 30 miles. They have no Christian evangelist, and the great majority never heard the gospel. Here, while on a mission tour, we *sold* hundreds of tracts and portions of scripture, and again and again we were earnestly entreated to come to their villages and tell them more of this new Salvation.

In the good providence of God the whole of India is now ready to receive the gospel. The old systems of superstition are entirely broken up, and the people are now waiting for Christian teachers to show them the more excellent way. As fellow subjects they can claim our help. But a stronger bond than patriotism binds us to them. They are among the lost ones whom Jesus, our Lord and Master, came to seek and to save.

In a future number I may have the opportunity of saying a few

words on the difficulties and encouragements of the work, and the class of men best fitted to go to India. In the meantime may I hope the Baptists of Scotland, without curtailing their interest or efforts on behalf of well-known workers, will familiarise themselves with the work in this important portion of the Master's vineyard, and remember this neglected province at the Throne of Grace.

The Voice of God.

The voice of the Lord, that filleth
The eternities sublime!
Oh list! for its mighty echoes
Are thrilling the shores of time.

His voice bids the change of seasons;
The spring awakes at His word,
With its buds of leaf and blossom,
With its songs of bee and bird.

He speaks, and the summer follows,
And its bloom and beauty brings;
Again—and the flaming autumn
Far abroad its brilliance flings.

He speaks, and the gold and scarlet
Have passed into sparkling white,
And the lambent glow of autumn
Into winter's pale, chill light.

His voice! Ah! the nations hear it,
And spring into life and power,—
And the microscopic legions
That live and die in an hour.

All things, from the great and wondrous
To the smallest things on earth,
In the mandate of the Mighty
Are traced to a common birth.

A power that can know no limit,
An influence all untold,
A majesty grand and kingly,
The voice of the Lord doth hold.

But sweetest and ever grandest
That voice in its tones of grace,
When it calls to life and glory
A fallen and sinning race.

CELIA M. REYNOLDS.

The Imitation of Christ.

By the Rev. William V. Kelley.

AN immortal book, setting forth man's highest possibility, "The Imitation of Christ," was written by Thomas à Kempis. It is amazing what store men have set on the power of imitation; and the more refined they have become the higher value they have seemed to put on this capacity.

It has almost been regarded as man's finest faculty. To discover the deep philosophy which explains the praise that has been bestowed on him who has the genius for imitation is not easy. It is the occult reason of all love of art and praise of artists.

The artist is simply the imitator. Imitation is the work of the painter on canvas, the sculptor in clay, marble, or bronze, the engraver with his burin, and the etcher with his *aqua fortis*. The artist labours to copy effects of light, colours of sunsets, tints of flesh, sheen of silk or satin, gleam of metal, bloom of flower or fruit, delicate intricacy of lace, subtle expression of the eye, animals' fur, or the sparkle of moonlight on water.

In this work, such is the fame men win that we are told the artist outlives in renown the general, the magistrate, and the statesman; indeed, never dies. What is the great artist but the consummate imitator?

This faculty of imitation is essential and natural, not grafted on by education, for it delevops almost in earliest infancy; indeed, scarce any thing is more marked in childhood. And it is universal, for the most savage and brutal tribes display it, making rude images of things. Every-where this instinct hews in wood, or carves in stone, or moulds in clay some copy of things known, heard of, or imagined.

Singularly enough, it is before the product of this imitative faculty that groping, dim-eyed, unenlighted man bows down and worships. When his instinct for copying has carved out and completed its result, the next instinct which springs into operation makes of his image a god, before which he prostrates himself and offers sacrifices. Is there a subtle persuasion, an intuitive assumption, in human nature, that the imitative faculty is to be man's instrument for his most valuable achievement, nay, his guide to God? The facts of human sentiment and conduct are hardly explicable otherwise. Did the Divine Intelligence implant this active power in humanity at the beginning, in order that when at last the complete, stainless Pattern should be

visibly presented in the person of Jesus Christ this instinct, groping ever to find a perfect model for its copying, might not only be impelled to imitate the perfection, but be carried by the natural current of its unformulated reasoning and unconscious inference to the conclusion that what satisfies the imitative faculty as an adequate object for its exercise must be Divine? and that the ultimate out-reach, arrival, and seizure of this most noble capacity can be nothing less than God? It would seem so.

The lines of this logic appear to have been invisibly bedded as in the very marrow of man's bones and laid deeper than thrilling nerves.

Recent years have witnessed in art the revival of the pre-Raphaelite or realistic school of painting, the ruling principle of which is to copy literally, to paint things as they are, instead of idealising and painting them as the artist thinks they ought to be.

Let us say that it is this principle of fidelity to reality which must rule and insure our moral progress, through the exercise of our power of imitation, to the highest result. Christianity is the realistic imitation of Christ. Whatever objection may be made to the pre-Raphaelite principle in reproducing a faulty original, it is the only rule to be approved when we are to render the faultless model.

Sir Joshua Reynolds once complained of the difficulty of the work of a portrait-painter, in that he must in each case paint "a particular man, and consequently a defective model." As any human face is defective, so is every human character, and every one who tries to copy or imitate it has an imperfect model. One perfect Model stands singular, sublime, supreme. All imitation which has not sighted Christ shows by its partialness and immense defect the meanness of its ideal.

> An Ethiop's god hath Ethiop's lips,
> Black cheek, and woolly hair;
> The Grecian god hath a Grecian face,
> As keen-eyed and as fair.

A portrait-painter or engraver may fall into two noticeable faults. One is that the portrait may show more of the personality of the artist who copies than of the subject who is copied. Loughi complained of Bartolozzi that in engraving portraits he was "most unfaithful to his archetype," and so inflexible and unsympathetic in his selfhood that, whatever the original, his engraving exhibited more his own characteristics than the features and spirit of the face he was copying.

To melt self into Christ so that the new man shall be more marked by the Christly spirit than by our peculiar native individual traits is not easy; but Paul must have arrived at it when he could say, "I live; yet not I, but Christ liveth in me."

We have seen deeply stained glass in a window shone through by the sun more noticeable for the conspicuousness of its own strong bright colour than for the amount of sunlight it transmitted. Our life should rather transmit Christ-light than exhibit self-colour.

A second possible fault in a portrait-artist is to make more of accessories than of the principle, more of the drapery than of the person, or more of the surface than of the soul. It is far easier to copy incidentals and furnishings than to capture and render that subtle, complex, evasive something which we call the expression—the face with its spirit-meaning.

The engraving of Jerome Bonaparte, by the Miller brothers, is most famous for the skill with which the fur and lace of the Westphalian king's attire are rendered. Loughi's copy of Josephine's son, Eugene Beauharnais, is remarkable chiefly for the surpassing finish of the plume in the cap of the Viceroy of Italy; and in his picture of Washington this artist felicitated himself especially upon the hair. Wille's graver showed its highest mastership in representing satin and metal, and he sought for portraits which had rich surroundings.

Being set to copy Christ, we give more attention to moralities and humanities, observances and respectabilities, than to spirituality and Christlikeness of heart. The reason why the hem of the robe was healing to the sick woman was because Christ was inside of the robe. The virtue of externals is in their relation to Jesus. Ceremonies, observances, rituals, and conduct are impotent and expressionless unless they drape, depend from, and set forth the living Christ.

Of the arts, sculpture and painting are imitations of visible external objects; music and architecture are not. Bible prefigurations of heaven give us songs of the blessed, and the Holy City coming down from God. Building and melody are thus put into our celestial expectations, but there is no hint of statues or pictures.

The imitative arts are represented only in "*We* shall be *like* Him." The halls of the King's palace, the paths and slopes of its gardens, shall be populated and adorned, not by the motionless marbles of niche and pedestal, but by moving, animated copies of our Lord. Purified human beings renewed in the Divine image are to be the fair, white, living statues of heaven.

To this end we work, while God works in us his own good pleasure, which is that we be conformed to the image of his Son. To shape us thus must be the purpose of life's smiting discipline and reduction.

One day the great sculptor, Angelo, caught a holy thought from the block of marble he was chiseling toward its desired form, and laying down his implements and taking up his pen he wrote a sonnet which has

this line: "The more the marble wastes the more the statue grows."

A block of marble feeling itself broken and chipped away under incessant blow on blow might think, "This is destruction; this fierce man means to make an end of me; shortly there will be nothing left of me and mine." But there is that that diminishes bulk, yet enhances value. If "the Captain of our salvation" was made "perfect through suffering," shall not we also submit to be brought towards perfection by the process of reduction?

To make us Christ-like is the greatest Sculptor's purpose; let him smite!

The imitation of Christ is our business and endeavour; let us set the Lord continually before us!

Correspondence.

VIVISECTION.

DEAR SIR,—I cannot refrain from expressing my gratification at the letter which appeared in last month's number of your MAGAZINE anent Vivisection, and at the prospect that this excellent communication will lead to a ventilation of so important a question, which it appears to me is sadly overlooked.—Yours very truly,

EDWARD CRUICKSHANK.

Intelligence.

FALKIRK SABBATH SCHOOL.—The scholars attending this school had their annual outing on Saturday August 15. The place selected was the beautiful grounds of Bantaskin, which Mr. Wilson kindly granted them for the occasion. On their arrival the girls took advantage of the swing, while the boys who were athletic took to the football which Mr. Wilson had provided for them. During the afternoon races, &c., were gone into with great zest, and many were awarded prizes for the way in which they acquitted themselves. A hearty vote of thanks was given to Mr. and Mrs. Wilson for their kindness, after which a hymn was sung, and the scholars returned home delighted with the day's enjoyment.

GLASGOW.—Rev. David Young, formerly minister of the U.P. church at Kinclaven, but who became a Baptist about eighteen years ago, has died at Crossmyloof in his 81st year. For a time he was minister of one of the Baptist churches in Glasgow, and afterwards held a pastoral charge at Blairgowrie. He was the author of a little volume entitled "The Tongue of Fire," and acted as Scottish correspondent of one of the denominational journals in America.

IRVINE.—Mr. Wm. Stevenson, one of the students of the Union, was introduced to the pastorate of the church here on 6th August. The Rev. R. Macnair, M.A., President of the Union, preached morning and evening, and Mr. Stevenson in the afternoon. A soiree was held in the chapel on the following evening, the pastor presiding. During the evening Mr. Stevenson received a presentation of books from the newly-established "book fund," of which Mrs. C. A. Rose is secretary. Twenty-six volumes were given, chiefly German and English Commentaries, including Smith's Dictionary of the Bible.

KIRKCALDY.—The annual meeting of the members of Whytes Causeway church was held on Wednesday, 29th July, the Rev. Alex. Bisset in the chair, when encouraging reports were submitted respecting the various agencies of the church. The number of members received during the year ending 30th June was 20 by baptism and 10 by letter. The losses were 3 by death 5 by resignation and 3 by transfer to other churches making a clear increase of 19, and the present number 204. The amount collected during the year was for congregational purposes, £323 5*s.* 4*d.*; Sab-

bath schools and evangelistic work, £16 9*s.* 10½*d.*; missions, £145 4*s.* 9*d.* — total, £484 19*s* 11½*d.*

LOCHEE.—On Tuesday, July 28, the teachers of our Sabbath schools went to Clunie, where a very enjoyable day was spent, the weather being all that could be desired. Boating on the loch was taken advantage of very largely. The party, which was over forty, returned to Lochee highly delightful with their day's outing.—On Wednesday 29th the annual excursion of the Sunday Schools took place, when about 350 scholars and friends went by train to Cardean, the estate of Ex-Provost Cox, arriving there about 10 o'clock. Every arrangement was made for the enjoyment of all present. There was a good supply of buns and milk. At five o'clock the whole party sat down to an open air tea. Mr. Cox gave every facility to explore his beautiful grounds, which were very much appreciated by those present. Before leaving Cardean all gathered in front of the house when Mr. Smolden, pastor, thanked Mr. Cox for his great kindness, not only permitting them to come to Cardean, but also for the freedom he had given them, and for his efforts in conducing to the day's pleasure. Mr. Cox said he was very glad they had all enjoyed themselves. After singing "There'll be no parting," hearty cheers were given for Mr. Cox and family. All returned safely to Lochee about nine o'clock very well satisfied with "their day from home."

LERWICK.—*Presentation to Mr. Richards.*—On the occasion of the departure of the Rev. E. Richards, pastor of the Lerwick Baptist Congregation, to England, where he has received the charge of another church, a soiree was held in the church here on Thursday evening, August 13th. During the course of the evening, Mr. Richards gave a review of the work of the congregation since he became pastor three years ago. Financially the church was now able to compare favourably with its position at that time. During that period they had acquired a larger and much more convenient meeting-place, the greater portion of the cost of which had been cleared off. The membership of the church had also increased during his ministry by about 20 members. At the close of the proceedings, Mr. Richards was presented with a purse of sovereigns, which had been subscribed by the members of the congregation. Mr. Macdonald, who made the presentation, said they were a small church, and had not been able to do very much, but what they had done was done heartily. There was in the purse, which he had the pleasure of presenting, the widow's mite, as well as the stalwart man's sovereign, and he expected that Mr. Richards would take the money and use it as he thought fit. And then, when the purse was worn thread-bare, and he had grown hoary in the Lord's service, and when his grand-children were prattling round his knees, he would perhaps treasure this little purse as a precious memento of the little church in the most northerly isles of Great Britain, where he so faithfully discharged his duty as a minister of the gospel. He hoped it would be the means of stimulating him to renewed exertions in his new church, and trusted that he still had many years before him in which to work as a faithful servant of the Master. Mr. Richards suitably replied. The proceedings terminated after the singing of a hymn and the benediction.

PITLOCHRY.—On the 21st and 22d of August a bazaar was held here for the liquidation of the remaining debt, about £400, on the chapel. The bazaar was opened on the second day by Mr. R. Pullar, of Perth. On Friday the drawings amounted to £239 7*s.* 5*d.*, and on Saturday to £170 16*s.* 7*d.* We hope the result will encourage the young pastor, Rev. Walter Walsh, and that the small balance may now soon be wiped off.

NOTICES TO CORRESPONDENTS.

News from the Churches for the Magazine must be in the hands of the Editor not later than the 20th of each Month.

Communications referring to articles for the Magazine to be sent to the Editor, Rev. G. YUILLE, Stirling; those referring to advertisements and the supply of copies of the Magazine, to the Publisher.

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SCOTTISH
BAPTIST MAGAZINE.

How to make the best of both Worlds.

HERE is only one way of doing so, as Christ teaches us in the parable of the unjust steward. By a bold use of that parable, He turns its teaching full upon ourselves, like a dark lantern suddenly ablaze with light, when He says, "The children of this world are wiser in their generation than the children of light." The one thing for which the steward is commended by his master is his *foresight*, his acuteness in extracting so much prospective benefit from a situation so unpromising, his calculating prudence in making such provision for the future. It was a clever stroke of policy which could not but gain approval and admiration from his neighbours; it is just such wisdom as the children of this world admire and imitate. Christ does not commend it by any means; but wishing to impress an important truth upon us, He points to this man's conduct in making provision for the future in a way suitable to his character, and He argues that if the children of this world display such foresight, why should not the children of light? Ought not they also to look to the future and make provision for it, as this man did; not indeed in his way, but in a way suitable to their character and prospects? Why should they live for the present, as if the things of this world were the main interest for them? Why habitually overlook the bearing of our present actions upon our future well-being? Why forget the inevitable connection between our conduct and our destiny? Why not provide for the "everlasting habitations," when we know that sooner or later we shall be dismissed from this earthly scene "and all that it inherit?" We, too, are stewards, endowed with natural faculties which are so many talents entrusted to us, with means and opportunities of usefulness. How shall we make the most of them? Clearly not by using them for our own advantage as if they were our private property, but by using them rather with a habitual reference to our Lord and Master, whose we are and whom

we serve. Not by the close and keen pursuit of temporal things, while wider prospects and grander aims solicit us; but by letting those wider prospects influence us, and those higher aims control us in the pursuits and occupations of our daily life. If we are to attend to our own interests, as the children of this world do, let us at least choose the higher interests rather than the lower, as becomes the children of light. We wish to make sure of "the everlasting habitations." Who does not? How then is our heaven to be secured? How otherwise than by acquiring a heavenly character? How can you lay up treasure there otherwise than by acquiring the qualities of that character here and now? We shall not put off our character with our flesh and find a new one on the other side. We do not leave it behind us for our friends to bury. There is no grave for character. We take it with us when we go, whether it be good or bad. And we stand before God in it self-revealed; for the lines of character are the record of our life, written with our own hand. Let us recognise the necessary connection between our conduct here and our destiny hereafter. "Whatsoever a man soweth that shall he also reap." Such a truth reflects immense importance on our human life, apart altogether from the position we occupy among our fellow men. Any position will afford us opportunities of well-doing. The most that the best position can do for us is to furnish the soil and the surroundings in which to grow a character suitable to the inheritance of light to which we go. The hills and sheep-cotes of Bethlehem nurtured the royal character of David. Nazareth, with its despised obscurity and unromantic toil, laid the foundation of that divine character which Christ exhibited. And in whatever heart His humble spirit dwells it will prompt to the same fidelity in duty, to the same devotion to higher aims than those of earth.

But even the unjust steward, in making provision for his own comfort in the future, could not be entirely selfish. The course he took resulted in advantage to others. This was its first and immediate result. But he gained friends thereby, and secured hospitality when his stewardship was at an end. "And I say unto you," says Jesus, "make to yourselves friends by means of the mammon of unrighteousness, that when ye fail they may receive you into everlasting habitations." A Christian gentleman, whose life was fruitful of good works, sat pondering these words one evening at home. As he thought on them, insensibly he slept, and as he slept he dreamed. He seemed to have reached the "everlasting habitations;" earth with its sins and sorrows and toils was left behind, and in his view the gates of the celestial city stood open to receive him. As he drew near he was

conscious of a feeling of strangeness, of hesitation and timidity, as if uncertain of the welcome he might receive. Under the influence of this feeling he paused. But just then there issued an angel-form with outstretched hands and greeted him by name; forthwith another came radiant with joy and recognised him, and yet another, till he found himself surrounded by celestial citizens who claimed him as a friend and welcomed him into their everlasting habitations. He was filled with joyful surprise; and as if in response to his momentary bewilderment, one said, "Do you not remember me? I was the poor man who came to you one memorable day in his distress, whose wants you relieved, and to whom you spoke of the Friend of sinners, the Saviour of the lost. You led me to his feet." "And I," said another, "am the orphan whom you saved from sorrow and shame, and trained to virtue and to faith in Jesus." Thus one by one they disclosed themselves by recalling past events. And while he scarcely believed for joy and wondered, they said to him, "Come, for the King has sent us to welcome you home and lead you into His presence!" But as he made to follow them he awoke. And when he re-read the words of Jesus to His disciples on the open page before him, he felt that his dream had been their interpreter.

It is not wrong to keep that brighter world, with its prospects and rewards in view. If Christ, for the joy set before Him, endured the cross, despising the shame, may not we also encourage ourselves in welldoing by contemplating this higher prospect? Our feeble virtue needs all available support. If we are children of the future, let us be neither time-servers nor men-pleasers. We shall make the best provision for that future by seeking first the kingdom of God and his righteousness in our intercourse one with another. If there is any foretaste of heaven for us here it is found in the joy of lowly self-forgetting service for the Saviour's sake; if there is any heaven hereafter it must be in the self-oblivion of perfect love.

"All works are good, and each is best
As most it pleases Thee:
Each worker pleases when the rest
He serves in charity;
And neither man nor work unblest
Wilt Thou permit to be."

"Build thee more stately mansions, O my soul!
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine out-grown shell by life's unresting sea."—*Whittier.*

Evening and Morning.

O death! how sweet the thought
That this world's strife is ended,
That all we feared and all we sought
In your deep sleep are blended.

No more the anguish of to-day
To wait the darker morrow,
No more stern call to do or say,
To brood o'er sin and sorrow.

O Death! how dear the hope
That through the thickest shade,
Beyond the steep and sunless slope
Our treasured store is laid.

The loved, the mourned, the honoured dead,
That lonely path have trod,
And that same path we too must tread,
To be with them and God.

O Life! thou, too, art sweet,
Thou breath'st the fragrant breath
Of those whom even the hope to meet
Can cheer the gate of death.

Life is the scene their presence lighted,
Its every hour and place
Is with clear thought of them united,
Irradiate with their grace.

There lie the duties small and great
Which we from them inherit;
There spring the aims that led us straight
To their celestial spirit.

All glorious things or seen or heard,
For love or justice done—
The helpful deed, the ennobling word—
By this poor life are won.

Oh, life and death, like day and night,
Your guardian task combine;
Pillar of darkness and of light
Lead through earth's storm, till bright
Heaven's dawn shall shine.

DEAN STANLEY.

Natural Law in the Spiritual World.

By Rev. S. G. Woodrow, Edinburgh.

SINCE "Ecce Homo" no book has been published which has attracted so much attention or been the subject of so much controversy as Professor Drummond's "Natural Law in the Spiritual World." Both books owe their popularity partly to the clear and brilliant style in which they are written, but chiefly to the interest which is felt in the great problem of Christianity which they discuss. For in spite of croaking infidel philosophers, who proclaim the bankruptcy of faith and the decline of Christianity, there is no subject which so deeply moves the common mind as the subject of the Christian religion; and whenever it is freshly treated, whether from the pulpit or the press, it is sure to awaken eager attention.

The Christian problem in its present phase involves two great questions; the question of Christ's personality and character, and the question of the reconciliation of science and religion. The first question was the subject of "Ecce Homo," the second is taken up by Professor Drummond.

"Natural Law in the Spiritual World" was written in the interests of a rigid orthodoxy, and has been welcomed with a shout of trumpets by the extreme sections of evangelicalism. In regard to one tenet only does it depart from the Westminster Confession of Faith, where its arguments seem to point in support of the doctrine of life only in Christ as expounded by the Rev. E. White. But we can't be sure that the professor holds this view, for he sometimes uses language inconsistent with it. Indeed, although he assumes scientific precision in his statements, and roundly charges upon theologians their inaccuracies and defects, he is very far from free from these faults himself; and it would not be difficult to point out several instances of self-contradiction. On the whole, however, he stoutly adheres to the traditions of his fathers.

The main object of his work is to establish a scientific basis for Christian truth, and in this way to reconcile science and religion. And he imagines that he has made a great discovery, hidden in past ages, but revealed to him in these last times, which he announces in the following words: "The position we have been led to take up is not that the spiritual laws are analogous to the natural laws, but that *they are the same laws.* It is not a question of analogy but of

identity." He considers that this distinction between analogy and identity is not only real and important, but that it should take rank as an illuminating discovery, which needs simply to be applied in order to settle the controversy between science and religion. For himself he writes, in his large dogmatic way :—"Now this was not simply a scientific colouring given to religion, the mere freshening of the theological air with natural facts and illustrations. It was an entire recasting of truth" (*Preface*, p. viii). Afterwards he somewhat modifies this declaration by saying, "The danger of making a new principle apply too widely inculcates here the utmost caution. One thing is certain, and I state it pointedly, the application of natural law to the spiritual world has decided and necessary limits. And if elsewhere with undue enthusiasm I seem to magnify the principle at stake, the exaggeration—like the extreme amplification of the moon's disc when near the horizon—must be charged to that almost necessary aberration of light which distorts every new idea while it is yet slowly climbing to its zenith" (*Preface*, p. xvi).

At the outset let me say that every attempt, whether successful or not, to reconcile religion and science deserves our hearty recognition. Unless some harmony is effected, science—and such is too much its present attitude—will reject religion ; and on the other hand—which also finds its illustration among us—religion will contemn and suspect science. We believe that the God of Nature and of the Bible are one ; that "every one truth is connected with every other truth in this great universe of God ;" * and that a full knowledge of science and of Christianity would result in the view of them as parts of one comprehensive scheme. It may further be acknowledged "that the manifest decay which so many creeds and confessions are now suffering, arises mainly from the degree in which at least the popular expositions of them dissociate the doctrines of Christianity from the analogy and course of nature. There is no such severance in Scripture—no shyness of illustrating divine things by reference to the natural." † But after reading and re-reading Professor Drummond's book with the earnest desire to reach the whole truth and nothing but the truth upon this subject, we are compelled to reject his offered solution of the problem, and feel strongly that it tends to the materialising of the spiritual rather than to its vindication and support.

There are two principal objections which science produces against the Christian religion—first, its assumption with regard to miracles, and secondly, the impossibility of applying the methods of verification

* Reign of Law, p. 56. † *Ibid.*, p. 53.

to the truths which it propounds. Professor Drummond's theory affords no help in answering these objections, which is not rendered by the theory he would supplant of Bishop Butler, and of all great thinkers. Science admits the supernatural—that there is a force, everywhere present, always active, incapable of analysis, which, like an unseen artist, moulds matter into forms of beauty, or, like an omnipotent agent, produces amongst the elements and worlds results the most vast and wonderful. Give to this force what name you please it is a force which bears witness to something above itself. On this question Herbert Spencer does not hesitate or falter. He affirms a first cause, declares that it is infinite, and that it is absolute, and clearly states that "the atheistic theory is not only absolutely unthinkable, but, even if it were thinkable, would not be a solution." * But the New Testament contains the record of miracles wrought by the Christ, water turned into wine, diseases healed by a word, the dead raised to life again; and it is these which science refuses to accept. The attempt to show that some of the truths of the New Testament are spiritual applications of natural laws does not touch this first and fundamental objection of science. Nor does this new theory afford any principle by which Christian truths, in accordance with the demand of science, may be verified—such truths, for example, as the incarnation, the atonement, or justification by faith. In our view this whole question has to be approached from another standpoint; and each side, the side of science and the side of Christianity, "has to recognise the claims of the other as standing for truths that are not to be ignored." On the one hand Christianity expresses eternal facts; on the other hand science is an organised mass of facts; and "if both have bases in the reality of things, then between them there must be a fundamental harmony."

But Professor Drummond thinks that his position, while it may leave unsolved some of the primary difficulties of the religious problem, is adapted to disarm scientific prejudices, and so will prepare the way for the candid consideration of Christianity. We shall, therefore, proceed to show that so far as his theory is new it is not true, and that by its representation of Christian truth in the terms of science it often shocks the conscience, and is sometimes in flat contradiction to the teaching of Christ. In fact, Professor Drummond's attempt is reactionary in its spirit, in the line of the old theologies with their logic-racks; of scholasticism with its hair-splitting definitions and useless logomachies; of ecclesiasticism with its sacrament-fictions.

* First Principles, p. 31.

I have said so far as Professor Drummond's theory is new it is not true. For it has never been doubted, on the contrary it has always been maintained, that some laws are of universal sweep, such, for example, as the law of cause and effect. These are essential and unalterable. They are equally laws of thought and laws of fact. But when it is further maintained that physical laws which deal with organic and inorganic matter are projected into the spiritual world, regulate the relations of God and the soul, and enter into the subtle conflicts of the spiritual life, everything seems to be reversed, and Christ's saying "The words that I speak unto you; they are spirit, and they are life," and which we have always borne in mind in our endeavours to grasp spiritual truth in spite of the materialising influence of "matter-moulded forms of speech," ought to be altered into:—The words that I speak unto you, they are physical, and they are literal. A spiritual faith finds its highest office in seeking to know Christ, not after the flesh but after the spirit, and to transcend as far as possible the earthly conditions which grossly hem us in. Now we are bidden to give up all such strivings, and to see the spiritual through the forms of the material, by which life becomes protoplasm, and God is conceived of as environment—a result against which we protest in the author's own words, that if it offers a surer it is not a higher faith; that it satisfies the intellect—if it does satisfy even the intellect—at the sacrifice of reverence, simplicity, and love; and especially that it substitutes a reign of law and a Lawgiver for a kingdom of grace and a personal God. And we do not consent that he should cover his retreat by quoting the words of Browning, as though all who differed from him denied the truth that all's Law,—

> "I spoke as I saw.
> I report, as a man may of God's work—all's love, yet all's Law.
> Now I lay down the judgeship He lent me. Each faculty tasked,
> To perceive Him, has gained an abyss where a dewdrop was asked."

But it is when Professor Drummond proceeds to apply his theory to truths of the gospel and to facts and processes of the religious life that our opposition to his view becomes most serious. We are convinced that his standpoint, considered on its own merits, is wrong; but our conviction is greatly strengthened by his use of it in interpreting Christian truth.

Out of the various topics of which he treats with much fulness and beauty of illustration, culling his facts from almost the entire range of the sciences, we shall select only three, which he entitles, Biogenesis, Conformity to Type, and Classification. We shall take them up in their order.

After giving an account of the discussions upon the origin of life, he affirms on the authority of Tyndall and Huxley that the theory of spontaneous generation has had to yield to the doctrine of Biogenesis, viz., "that life can only come from the touch of life." He then goes on to show that in like manner spiritual life in man is God-begotten, as taught by our Saviour's words, "Except a man be born again, he cannot see the kingdom of God;" in other words, Biogenesis is true of the spiritual as it is of the natural world. Up to this point we agree with him—though we should point out as something more than a verbal difference, that what he calls the law of Biogenesis is simply a fact which may be classed under the great law of cause and effect. Those of us who believe in a spiritual philosophy never doubted for one moment that spontaneous generation would finally be exploded as a vagary of the human mind, since it contravened the fundamental principle of an adequate cause for every effect. Apart from this, however, we admit that there is an analogy between the truth of the new birth and the fact in nature that life springs from pre-existent life. But Professor Drummond, carried away by his theory, and determined to interpret the spiritual fact in material terms, goes much further. He says that there are three kingdoms—the inorganic, the organic, and the spiritual—only these three; and that they are separated from each other by an impassable barrier. I will quote his own words first in regard to the physical with its two kingdoms, and then with regard to the spiritual. "What essentially is involved in saying that there is no spontaneous generation of life? It is meant that the passage from the mineral world to the plant or animal world is hermetically sealed on the mineral side. This inorganic world is staked off from the living world by barriers which have never yet been crossed from within. No change of substance, no modification of environment, no chemistry, no electricity, nor any form of energy, nor any evolution can endow any single atom of the mineral world with the attribute of life. Only by the bending down into this dead world of some living form can these dead atoms be gifted with the properties of vitality, without this preliminary contact with life they remain fixed in the inorganic sphere for ever" (p. 68). Now, mark how unflinchingly he applies all this to the subject of regeneration, or conversion. He says:—"The passage from the natural world to the spiritual world is hermetically sealed on the natural side. The door from the inorganic to the organic is shut, no mineral can open it; so the door from the natural to the spiritual is shut, and no man can open it. This world of natural men is staked off from the spiritual world by barriers which have never yet been crossed from within.

No organic change, no modification of environment, no mental energy, no moral effort, no evolution of character, no progress of civilisation can endow any single human soul with the attribute of spiritual life. The spiritual world is guarded from the world next in order beneath it by a law of Biogenesis—except a man be born again . . . . except a man be born of water and of the Spirit, he cannot enter the kingdom of God" (p. 71).

I wish that there were space for a full discussion of this subject. What I have to say must suffer from condensation, as I can only state without elaborating any of my objections. To sum it up, this view interprets the life of which Christ spoke in a too literal sense, it omits the fact of the Fall, it implicitly denies to man the capacity for spiritual life with which he is endowed, it ignores the freedom of the will, it justifies man's remaining in a state of nature, and, worst of all, it fixes the blame of man's continuing unregenerate upon God. Theology has often done wrong to God and to man, but this materialised theology, with its cold-blooded laws and impassable barriers, is like nature's forces—the fire which burns the martyrs, and the earthquake which swallows the innocent villagers—the most unmoral of all; for the old theologies did fence and qualify their doctrines with some homage to the Eternal Righteousness, and some instinct of Eternal Love. But in this scientific exposition of religion God is Law and not Love, and Christ is a Sower of Life-seeds, not a Saviour of souls.

How different this scientific view of regeneration is from that which we find in the Bible must be obvious to all. The Bible everywhere treats man as a being who belongs to the spiritual world although he has fallen from his high estate and needs to be redeemed unto God. It teaches that regeneration is a change not *of* nature but *in* nature, which, while it is produced by the quickening Spirit involves the full consent of its subject, who receives it with faith and joy. It depicts Christ, who is the life, as moving amongst men to redeem them, impelled by a love which cast out none, and which was not driven in upon itself by the guilt even of the guiltiest. And in many a parable—more precious than the most valuable find of science—He has told us that the loss even of one, so far from being compensated by the safety of the ninety and nine, leads to fresh activities of grace, which are not given up until the lost is found.

When we turn to his chapter on Conformity to Type we see the same principle at work. He summons before us the clear structureless jelly-like substance, composed of carbon, hydrogen, oxygen, and nitrogen, which is called protoplasm, and of which Huxley has said

it "is the formal basis of all life. It is the clay of the potter." Professor Drummond then asks, "What makes one little speck of protoplasm grow into Newton's dog Diamond, and another, exactly the same, into Newton himself." The answer is, an unseen artist or potter, and then he quotes the following passage from Huxley's Lay Sermons—"Strange possibilities lie dormant in that semi-fluid globule. Let a moderate supply of warmth reach its watery cradle, and the plastic matter undergoes changes so rapid, and yet so steady and purposelike in their succession, that one can only compare them to those operated by a skilled modeller upon a formless lump of clay. As with an invisible trowel the mass is divided and subdivided into smaller and smaller portions, until it is reduced to an aggregation of granules, not too large to build withal the finest fabrics of the nascent organism. And, then, it is as if a delicate finger traced out the line to be occupied by the spinal column, and moulded the contour of the body; pinching up the head at one end, the tail at the other, and fashioning flank and limb into due proportions in so artistic a way that, after watching the process hour by hour, one is almost involuntarily possessed by the notion that some more subtle aid to vision than an achromatic would show the hidden artist, with his plan before him, striving with skilful manipulation to perfect his work." This artist, so Professor Drummond proceeds to explain, works after a type, always the same; so that "one artist makes all the dogs, another makes all the birds, a third makes all the men," and he adds that "the scientific law by which this takes place is the law of conformity to type." So is it in the spiritual world, where in building up the Christian life the same laws are obeyed. The materials of character in the natural man are the protoplasm; Christ is the hidden artist who fashions this protoplasm into the stature of a perfect man in Christ Jesus; and the process is by the incarnation, which is the life revealing the type, and by the mysterious automatic function, by which the life conforms the protoplasm unto itself." Now, that there is a very wonderful analogy between the development of protoplasm into a bird or beast, and the development of a sinner into a saint; that in describing the religious process we may use scientific terms, we readily allow. But it is needful to remember first that there is analogy only; secondly, that there are points of contrast so strong and important as to require that we should consider the Christian problem by itself, and on its own principles if we would truly comprehend it; and thirdly, that it is therefore necessary in using physical phrases to represent this spiritual experience to avoid their undue influence over our thought. We may pray the prayer: Infinite spirit,

mould me after the likeness of Christ my Lord. But when we offer such a prayer we know that we are employing a mere figure of speech; we know that it is the influence of divine grace upon our affections and will, and not a mysterious manipulation of molecules by an unseen artist, that we ask God to exert on our behalf. And if by the use of such a phrase our thought were at all materialised I say that the effect would be mischievous, and that we must correct it by falling back upon some other mode of expression, best of all upon some scripture word, which shall bring us into more spiritual fellowship with God. For in regard to the Christian life, "we walk by faith, not by sight."

Our last contention with Professor Drummond is with regard to one statement which he makes in the chapter on "Classification." In its opening pages he uses the distinction between the inorganic and the organic to emphasize the scripture doctrine of spiritual life in Christ as that which marks the true Christian. Upon that topic he writes with much freshness, and while we might sometimes object to his way of putting things, we heartily endorse his general view, as thoroughly in accordance with the teaching of God's word. But there is one paragraph, very characteristic in its fearless devotion to his principle, carry him whither it may, which we cannot pass without a remonstrance. I will quote its closing sentences. "A comprehensive view of the whole field of nature discloses the fact that the circle of the chosen slowly contracts as we rise in the scale of being. Some mineral, but not all, becomes vegetable; some vegetable, but not all, becomes animal; some animal, but not all, becomes human; some human, but not all, becomes divine. Thus the area narrows. At the base is the mineral, most broad and simple; the spiritual at the apex, smallest, but most highly differentiated. So form rises above form, kingdom above kingdom. *Quantity decreases as quality increases*" (p. 412).

The ultimate destiny of the human race is a subject to us at least of infinite moment. It is one upon which we cannot dogmatise. Some may adhere to the old doctrine of everlasting punishment in a material hell, and others may cherish, without being universalists, the larger hope. But there is one thing which I think we have a right to demand, and that is, that it shall be considered, not from the standpoint of science, with its perishing types, and inexorable laws, but in the light of the Father's love and of the cross on Calvary. The poet has told us in words that will never die, that

> "Nature, red in tooth and claw
> With ravine, shrieks against the creed,"

that God is love, and that love is creation's final law. But no sentence stands out more distinctly from the pages of sacred writ than that penned by the beloved disciple, "God is Love;" and the same inspired authorithy teaches us that the true way to know God is by love, which is nothing else than a reflection, faint and dim, of His love to us. We think that Professor Drummond, by looking at this subject through the medium of scientific laws, has blunted and perverted his spiritual vision, and has lent the sanction of his name, and still worse, of an argument which will be bigotedly used, to a view of God's purposes concerning man which darkens his love, and involves the future of the vast majority of mankind in the shades of a night black and endless.

I differ from Professor Drummond, but I admire his fearless spirit, and his stern adhesion to what he believes to be the truth. I thank him also for his book. It is full of life. It starts new trains of thought upon the most solemn and most momentous themes which can occupy the attention of man. It is written from the inspiration of a devout faith and an earnest enthusiasm. It directs our attention to striking analogies between the natural and the spiritual hitherto unnoticed. If only he would abandon his particular theory, and devote himself to an *illustration* of Christian truth from the facts of science he might do a work similar to that accomplished by the great Bishop Butler, adapted to the present state of knowledge and thought —of whose analogy a distinguished writer has said, "As we follow his reasoning, so simple and so profound, we find our eyes ever opening to some new interpretation of familiar facts, and recognising among the curious things of earth, one after another of the laws, which, when told us of the spiritual world, seem so perplexing and so hard to accept or understand" (Argyll's Reign of Law, p. 26).

"God makes us brave to meet each loss
Without a sigh;
To do our work and bear our cross,
Nor question why.

"He knows the secret of our way,
And what is best;
The long, dark sorrows pulse with praise,
And lead to rest."

GOD never accepts a good inclination instead of a good action, where that action may be done; nay, so much the contrary, that if a good inclination be not seconded by a good action, the want of that action is made so much the more criminal and inexcusable.—*South.*

Bearing the Cross.

The heavier cross, the nearer heaven :
No cross without, no God within,
Death, judgment, from the heart are driven,
Amidst the world's false glare and din.
Oh ! happy he, with all his loss,
Whom God hath set beneath the cross.

The heavier cross, the better Christian,—
This is the touchstone God applies ;
How many a garden would lie wasting,
Unwet by showers from weeping eyes !
The gold by fire is purified ;
The Christian is by trouble tried.

The heavier cross, the stronger faith ;
The loaded palm strikes deeper root :
The vine juice sweetly issueth
When men have pressed the clustering fruit ;
And courage grows where dangers come,
Like pearls beneath the salt sea foam.

The heavier cross, the heartier prayer ;
The bruisèd herbs most fragrant are ;
If wind and sky were always fair,
The sailor would not watch the star ;
And David's Psalms had ne'er been sung
If grief his heart had never wrung.

The heavier cross, the more aspiring :
From vales we climb to mountain crest ;
The pilgrim of the desert tiring,
Longs for the Canaan of his rest ;
The dove has here no rest in sight,
And to the Ark she wings her flight.

The heavier cross, the easier dying :
Death is a friendlier face to see ;
To life's decay one bids defying—
From life's distress one then is free.
The cross sublimely lifts our faith
To Him who triumphed over death.

Thou Crucified ! the cross I carry—
The longer may it dearer be ;
And, lest I faint whilst here I tarry,
Implant Thou such an heart in me,
That Faith, Hope, Love, may flourish there,
Till for my cross the crown I wear.

From the German of Schmolk. J. D. Burns.

Wild Oats.

By Rev. Walter J. Mathams, Falkirk.

ILD oats are the easiest things to sow, and the hardest to reap. We can scatter them with a light hand all over our fields in spring-time, but when harvest comes, we must gather them with blistered hands, and aching arms, and trembling hearts. The best way to save ourselves the painful reaping is not to sow them at all. There is plenty of fine corn that we may use instead. There is golden wheat and barley that will look like a sea of glory in the summer sun of God's approval, and which angels will gladly gather into our Father's barn when it is time to put the sickle in. As for wild oats, no matter what the folly of our friends (?) may say about them, let us look upon them as the seeds of disease, disgrace, and death, and cast them aside at once. Better bear the pressure of self-denial now than the pain of punishment by and by. Better carry the cross in youth than lose the crown in old age and in eternity. What if worldlings smile favouringly on a moral madcap! Don't you known that he who wins the world's smile has often to bear God's frown? They say "He is *only* sowing his wild oats"! *Only* that! What care they for the lad? What care they for his future? I will tell you what he is *only* doing. He is *only* insulting God, and trampling His laws in the dust. He is *only* casting away his strength of body and brain. He is *only* getting in a store of aches and pains innumerable. He is *only* ruining a constitution which he will transmit to his children as a legacy of evil. He is *only* blasting other souls by his foul example. He is *only* bringing the grey hairs of his father or mother, or the kindly heart of his loving sister, in sorrow to the grave. He is *only* drowning himself in a sea of shame. He is *only* foregoing joys of heaven and making sure of the agonies of hell. *Only* this. *Only* this!

Go to yonder workhouse—look at that old man, whose hardened face is the index of a hardened heart. Hear how he laughs at things that are pure and of good report. Hear how he curses those who try to do him good. How merrily his tongue tells its tale of sin. How pleased is he when his companions let out the devilry of their nature in a shocking profanity or in horrible lying. Talk to him of a world to come, and he bids you take your preaching and your prating elsewhere. What are right and wrong, justice and judgment to

him? Nothing,—so let him alone. This moral wreck, this ruined soul, this black spot in creation, is only a specimen of one who has been sowing wild oats all his life, and is just beginning to reap them. Once he was pure as the purest. Once he held up his head without shame. Once he was honest, and hearty, and happy. Once his tongue was clean and his soul was true. But now, all that God loves is gone from him, all that God hates is within him. Sowing wild oats has brought it all about. *Only* this. *Only* this.

We walk along the cheerless corridors of a prison. All around us suggests misery and disgrace. Every face that looks into ours is swiftly averted through a feeling of guilt which will not leave the heart. Look at these convicts one by one. Some are strong and vigorous. With iron frames and swelling muscles, surely they could have wrestled with the world, and have kept themselves honest. Some are finely moulded, bearing evidence of gentle birth and costly training in every step and in every look. Surely these could have kept outside this living tomb? Some are broken-hearted. They dare not lift the head for very shame. Would that they had thought of this long ago! God help them! They are *only* mournful, miserable specimens of the effect of sowing wild oats. *Only* this. *Only* this.

Here is a hospital ward. Each bed has a suffering occupant. Here lies one whose anguish seems intolerable. The lines of the mouth and brow are drawn tight through very agony. He tosses about like a derelict in a stormy sea which must soon engulph it. Oh! how he beats his hands in the restlessness of utter misery. There is no soft place in his pillow, and the thorns he has placed there himself cannot be taken out. Soon the end will come, the hands will cease to beat the coverlid, the bloodshot eyes will close, and the suffering soul will pass away,—God grant, through the merits of Jesus, to happier experiences. But, alas! he is a fearful evidence of the evil harvest of wild oats. *Only* this. *Only* this.

This is an asylum; the dreariest spot on earth. The sunshine which streams through the windows seems out of place, and the singing of birds in the surrounding trees a painful mockery. Happiness has never found its home within these walls. There is music but it is the music which seeks to drown madness and misery. Gone is the light of reason from every mind. It is night with them always. Yes, always night. Shall I say what I can see within these padded rooms and dark cells? No, I will tell you *whom* I see. There is a young man; very few years have passed over his head. He looks as if he had known in days gone by the comforts of life and the com-

panionship of friends. Yes, he is the son of an honoured sire. When he came to the work of life his prospects were as bright as yours and mine may be. But in a bad moment he fell to sowing wild oats. He rode fast horses, he toyed with fast women, he spent all that he had in riotous living; and here he is. *Only* this. *Only* this.

Here is an old man. His hairs are grey. His step is unsteady. His forehead is wrinkled. His hands are palsied. This has been his home full many a year. These stones have heard his senseless talk, till now, if they could speak, they would harrow our souls with sorrow. Once he was hopeful. He thought to gain a name in the world. He thought to be honoured and admired. But the tempter came in the guise of friendship and led him to the gambling table, then to the bar-room, then to the hospital, and finally left him here.

"God save us all from a death like this," for a living, awful death it is! But—it is *only* through sowing wild oats. *Only* this. *Only* this.

Ah! what a short and simple word it is! Yet it seems to me as if the angels in heaven could weep with unutterable sadness over such folly and sin. It is madness to smile at the sins of youth and call them little faults. If not given up they will lead to life-long misery, and perhaps eternal ruin. Better lay the results of a fast life before the young fellow, and give him such advice as will be likely to throw the reins over his passions. Better show him that wild oats have within them all the elements that bring pain and disaster. Better instil into his mind the Divine Word, which says that "whatsoever a man sows that shall he also reap,"—That if he sows sin, he must reap sorrow,—That if he debases body and brain and soul in evil pleasure, he must finally pay the cost in deep anguish.

Gently to rebuke and warn is Christ-like; but to smile approval or to be careless of his career is devilish. Yet how few will dare to speak, even to their own dear boys! and how many excuse themselves from responsibility by the old saying, "He is young yet, by-and-by he will grow out of it." That saying has been the ruin of thousands, and if those who are lying cold in the grave could rise up and face their friends, what bitter accusations would they utter. "You might have saved me, but you said nothing. You saw me casting all my strength away, but you were silent. You watched me dancing on the brink of an abyss, but you did not bring forward your wisdom and experience and try to rescue me. You said I was young, and that I should change some day, but you did not try to change me. So on I went, and the end came speedily. May God forgive us both, for we have sinned greatly!"

Many a grave is a lasting reproach to those who stand above it. It tells them of what they might have done, and what they did not do.

To save ourselves such pain as this, let us speak plainly and kindly to every young man around us. Let us disclose to his view all the horrors that follow a reckless life, and if he spurn us from his side, then the guilt will lie entirely at his own door. We are our brother's keeper, especially when he is young. We owe him all that we can do for him in wise counsel and timely assistance. Let us accept the responsibility, and with the help of God do our best to save him.

And now, young man, a word to you. A tremendous responsibility is upon your own shoulders. Your soul is your own, and whatever others may say or do with regard to you, you will have to bear the penalty yourself if you give way to sin. Every man must bear his own burden. If you cast away your life, it is your own deliberate act, and as you have committed the deed you must receive the reward. If you are guilty of mental or moral suicide, who should suffer but yourself? Your own common sense gives you the proper answer; if others neglect to warn you, your own conscience tells you plainly of retribution.

Act for yourself. Shape your course wisely. Let wild oats alone. Forsake the gambling table. Turn aside from the house of evil. Leave mad companions behind you. Be a man. Make the best of yourself, and fear nothing. Warn others around you, and tell them with no hesitation that he who indulges in what are called youthful irregularities is

> "Sowing the seed of a lingering pain,
> Sowing the seed of a maddened brain,
> Sowing the seed of a tarnished fame,
> Sowing the seed of eternal shame."

And ask him what the harvest will be? To do this will be an honour to yourself and a kindness to him; and in it may God give you success always.

If any vessel be but small in the ocean of this world, if meanness of possessions be thy allotment on earth, forget not those virtues which the great Disposer of all bids thee to entertain from thy quality and condition; that is, submission, humility, content of mind, and industry. Content may dwell in all stations. To be low, but above contempt, may be high enough to be happy. But many of low degree may be higher than computed, and some cubits above the common commensuration; for in all states virtue gives qualifications and allowances, which make out defects. Rough diamonds are sometimes mistaken for pebbles, and meanness may be rich in accomplishments which riches in vain desire. —*Sir Thomas Browne.*

Home Happiness.

By Margaret E. Sangster.

USUALLY, if we have a precious possession we do not hold it lightly. It is a vase, a gem, a picture, a flower; it cost labour and trouble, care and expense, to bring it to the adornment of our homes, and we are conscious of its value and solicitous that it shall neither be marred nor mislaid. It is the tangible evidence of a part of our wealth, and we show how much we prize it by our tenderness in its handling, by the protection we bestow upon it, and the manner in which we display it to our friends.

There is an intangible and precious thing which may be a part of our personal wealth, but which is held by a tenure more subtle and less easy of definition than that by which we own the material possessions. I refer to our home happiness. Every household should be happy. Where, instead of being positively so, the home is only the abode of an indifferent tranquility, not to say stagnation, or, still worse, where it is the scene of asperity, friction, and petty strife, something is very wrong.

Even in the Christian household it is well not to take too much for granted. There are husbands and wives who are loyal to each other's slightest interests, who make daily sacrifices for each other's benefit, and who still have so fallen out of the habit of sweet, lover-like demonstration, of daily petting and caressing, of tender compliment, that they would blush and grow embarrassed should they happen to indulge in what ought to be the every-day fashion and coin of their lives. Is there anything much sadder than to observe neglect, if not rudeness, in the manner of a husband to the wife who has been his life's partner for half that life, or to hear acerbity in the tones and see coldness in the looks of a wife, who should know her good man too well to put his love and temper to so trying a test?

Our babies get their full share of kisses and petting, bless their dear little faces and helpless hands and feet. An infant's utter helplessness gives it a claim on every heart. But many a growing lad and lass, quite beyond the prettily interesting season of infancy, arrived at the awkward age of betwixt and between, when impulse is eager, and experience is slight, and youthful confidence is overbold, and temptations throng, would be better for more of love's expression in the home. We cannot err in being too affectionate.

If love be made a daily ministrant to any one in this world, it should be so to the aged pilgrim, whose way has grown lonely, whose life has taken on the neutral tints of sober eve, and to whom, by reason of infirmity, the grasshopper is a burden. Even if old age be querulous and exacting, as sometimes it is, youth and strength should be patient and gentle.

The happiness of home is conserved by perfect openness as the style of living which may be maintained therein. A home which is managed in a style which, though not extravagant, is a drain upon family income, which keeps somebody wakeful at night, which it is a terrible strain to maintain honestly, is managed in a mistaken way. Better narrow quarters and plain furnishings than ample space and everlasting wrong. Better the simplest viands on the table than the menace of a bill at the butcher's, and the fact of an increasing account with the grocer, and no money to pay it with. Better the dress of calico than the silken gown, if silk crowd out mental comfort and weave itself into wrinkles on the brow.

Home happiness is often imperilled by incessant fault-finding. A chronic fault-finder in the house is as pitiless as a hail-storm, and he or she blights the plants of affection as surely as a frost destroys the blossoms. Unfortunate are the interiors where the young people live in dread of Aunt Mary or Uncle John, of papa or mamma, who are not only never satisfied, but who seem to think that duty demands that they shall wave and snap a whip over the heads of all with whom they come in contact. If any of us perceive in ourselves the faint beginning of a fault-finding disposition, we should fight against and repress it with all our strength.

Home happiness is enlarged when the home is not too self-centred. Nothing is more directly educational to children than frequent presence of honoured and beloved guests, who bring with them a pleasant breeze from the outer world, and break the usual routine by introducing new topics and inviting excursions into new fields of thought. The amenities of life, which should not be overlooked or slighted when the family is by itself, are seldom forgotten when there is company under the roof, and politeness—even ceremonious politeness—is a social lubricator.

The best, most enduring home happiness is founded upon Christian love and principle, and that is the sweetest earthly habitation in which Jesus is owned and peace rules.

CHRIST took men one at a time. Every man is worth an honest, earnest, persistent, ceaseless, almost eternal effort upon the part of the church.—*Religious Telescope.*

Correspondence.

THE CHURCH IN ZURICH.

SIR,—When on a tour in Switzerland with my friends, Mr. and Mrs. Crombie, we made Zurich the first resting-place after leaving Paris. This is an old place for Baptists meeting to worship, and it was here Mr. Oncken died. Mr. Bues, the present pastor of the church, was here in 1850, but between that time and his return here about four years ago, he has been ministering in other places—Bremen, Stettin, &c. In 1851 he had to leave Zurich, the law not allowing any paid pastor of the Baptist denomination to remain a citizen. He was imprisoned for two days, and then had to transport himself beyond the frontier. So much for the religious freedom of this land of the historic William Tell 30 or 40 years ago; but now it is freer. This somewhat despotic act was taken notice of by the Evangelical Alliance, and the Revs. Dr. Steen and Mr. Brock asked the authorities to annul the banishment, but they refused, and would not consent to a paid Baptist minister remaining a citizen. And so for a few years there was no paid pastor of the church. The usual weekly meetings and the work of the church were not, however, given up, but were carried on by the members, and one of them having the gift of teaching, the church held together; the authorities having no right to interfere and no right to put away this brother.

The members of the church in Zurich are drawn from places miles distant, and in 1856, those residing in or near Mülhausen, to the number of 52, left the Zurich meeting to form a church at that place, and in 1867 there was another "hiving off" of 107 members—about one-half going to Bischofszell, and the other to Herisau. The members now at Zurich number 188. They meet in a hired small hall, or "upper room," accommodating about 200, and when filled it is very trying to the health of all who are delicate, as the air soon becomes impure, and the pastor suffers much. The ceiling is not ten feet high. When the ordinance of baptism is to be administered it is done at the baths on the lake.

We regret we missed Mr. Bues, as he was attending a conference at Berlin on the Sabbath we were at Zurich (Aug. 23). This gave us an opportunity of seeing that the spirit of life which animated the church 30 or 40 years ago had not died out. One of the deacons presided during the two or three Sabbaths Mr. Bues was to be away, and we were pleased to notice that more than one brother could give the help needed in a pastor's absence.

We were informed that there is no Baptist chapel built in any part of Switzerland. Will the first one be in Zurich? We hope some brethren when travelling in this interesting country where "beauty lies at the feet of strength," may make it convenient to spend a Sabbath at Zurich.

It may be interesting to mention that while we were in Zurich, the

unveiling of the statue to Zwingli, the Reformer, took place with the usual rejoicings on such occasions. At night there was an illumination.—I am, &c., ANDREW F. BOWIE.

LAUSANNE, 5*th September*, 1885.

CHURCH EXTENSION *V.* SETTING IN ORDER.

SIR,—Will you kindly insert the following upon the above topic, trusting that it may lead to a fuller discussion of this and kindred important subjects, and be conducive to the consolidation and extension of the Redeemer's kingdom.

The present practice of leaving the scattered groups of believers in the small villages and highlands of our country ununited in church order, that is without unity or officers, is, it appears to me, unscriptural. Nor is there that care and supervision in its entirety taken of them which the scriptures commend. When Paul and Barnabas were set apart by the Church at Antioch, they went and preached, many believing in the places where they went; "and when they had taught many they confirmed or strengthened the souls of the disciples, and exhorted them to continue in the faith, and that we must through much tribulation enter into the kingdom of God. *And when they had ordained for them elders in every church*, and had prayed with fasting, they commended them to the Lord, on whom they believed" (Acts xiv., 22 and 23). They then returned to Antioch, "Whence they had been recommended to the grace of God for the work they had fulfilled." Thus the Apostle Paul, either himself or through some well instructed evangelist (Acts xvi., 1 and 2; *see* Timothy and Titus), appoints a plural eldership and deaconate wherever there are believers either ununited in church fellowship or order, and this with their concurrence. This eldership is called by various synonymous terms, as you will know, viz., bishop, elder, or pastor. Each church has thus her responsible rulers, and is not left to a haphazard unity till the next visit of the evangelist. This plural eldership (1 Tim. i. 3; Titus i. 5; Phil. i. 1) is not one in the modern Presbyterian sense, that is lay and clerical; they are all equal, though manifestly undertaking different duties. It *may* also be a paid elderate (in opposition to the "Brethren" idea of a non-paid pastorate), should the duties of the office require it. The elders who rule well were to be accounted worthy of double honour, especially those who minister in word and doctrine; for the scripture saith, "Thou shalt not muzzle the ox when he treadeth out the corn;" and "the labourer is worthy of his hire" (1 Tim. v. 17 and 18). Why, then, should small churches, or the few believers, be left without this "setting in order?" This will never be done in a scriptural sense, if they are to wait till their means or numbers allow them to call a trained and educated man whom they must wholly support. Nor is this injunction fully fulfilled by the occasional visit of an evangelist-overseer; but the scriptural order is to see that each little church or few believers are united in fellowship and "set in order" thus, by the appointing of elders, or bishops, toilers it may be, but qualified. This would lift a load of care from the evangelist's shoulders, and his

work would be consolidated, and the result increase. The qualifications given in 1 Tim. iii., and Titus i. 6, must hold good for every land, and if bishops or overseers could be and were appointed in the first century, with these, and without a course of training as at present, why not now? In foreign countries, and where ignorance and superstition prevail, this appointing must necessarily be slow, but it is the method the Spirit appoints.

"Then do you mean to do away with the educated pastorate or evangelist?" No, certainly; for it is the basis or beginning of the above state; besides, the educated will be increasingly appreciated by the larger churches, who will require their whole service, and must needs adequately support them. But if only the larger and richer churches are to have pastors, thus educated and paid, while the smaller ones are debarred because of their small number and poverty, then the eldership and the progress and consolidation of the Church of Christ depends on riches, training, and education, rather than on spirituality, Christian tact, and scriptural experience; and we must needs have this scripture anent pastorate qualification struck out.—I am, &c.,

ORDER.

GREENOCK, *September 21st*, 1885.

Review.

"THE TEMPERANCE BIBLE COMMENTARY; giving at one view version, criticism, and exposition in regard to all passages of holy writ bearing on 'wine' and 'strong drink,' as illustrating the principles of the Temperance Reformation." By FREDERICK R. LEES, Ph.D., and DAWSON BURNS, M.A. *London: S. W. Partridge & Co.*

This book aims at supplying temperance reformers, clerical and lay, with the means of ascertaining the meaning and use of the various words translated *wine* in scripture, in the numerous passages where they occur. The ground which the authors assume is set forth in a preliminary dissertation in which two propositions are advanced: 1st, "That there is nothing in the nature and usage of the words for *wine*, &c., in the Bible which at all teaches that the use of *intoxicating* drink is in harmony with the divine will;" and 2d, "That the Bible teaches clearly and fully, by a series of continued and consistent testimonies, that *intoxicating drink is an evil article*, poisonous to the body, seductive to the soul, and corrupting to the circumstances of man; or, to put the idea in another shape, we hold that the Bible vindicates its claim to inspiration by having *anticipated* on this point the fullest witness of science, and having *exhausted* the teachings of human history." These two positions are supported by considerable evidence and cogency of argument—the first by a brief examination of the Hebrew words concerned and by a reference to the right principles of interpretation; the second by removing certain prejudices and assumptions and by answering certain objections, as, for instance,

that "unfermented wine is a myth," or that "there is but one kind of wine, because *wine* is defined in the dictionaries as the *fermented* juice of the grape." These positions are further substantiated by a series of supplements and appendices at the end of the volume. It is in the commentary itself, however, in the words of scripture in their manifold surroundings and connections, that the authors find the chief support for their position. And while it may be allowed that the treatment of scripture in this fragmentary way and from this exclusive point of view, is open to grave objection, and has often given rise to serious error, it must be admitted that the authors have evidently undertaken their task in the spirit of fairness, with no desire but to ascertain the truth, and have discharged it with marked ability. There are occasional instances of overstrained interpretation in order to show that the word (yayin) used in some particular case is not to be understood as meaning intoxicating wine—a weakness to which the general position of the authors obviously exposes them. On the other hand they contend that this wine cannot be allowed a monopoly of the word in view of such a passage as Jer. xl. 10: "Gather ye wine (yayin) and summer fruit;" and if so, we need not grudge them the remark—"So alien from the Hebrew mind was the modern notion that grape juice should not be called *yayin* until fermented."

Appendix A contains a selection of scripture texts with suggested emendations. In most of these the suggestions are not such as the Revisers were likely to adopt; in several instances, however, their alterations have been adopted, as in 2 Sam. vi. 19, where David is said to have dealt to the people "a cake of bread, and a portion of flesh, and a *cake of raisins*," instead of the more familiar "flagon of wine." In like manner the Israelites are blamed by Hosea (ch. iii. 1) for turning aside to other gods and loving "cakes of raisins." Even the spouse in her banqueting house is now made to say "stay me *with raisins*, comfort me with apples, for I am sick of love." These emendations having been adopted offer a guarantee of the sagacity with which the authors have done the important work of translation.

We heartily commend the book to all who are interested in the subject, and especially to the ministers of our churches, who are particularly concerned to know the mind of God in relation to it.

Intelligence.

ALVA.—*Anniversary.*—The third anniversary of the formation of this Church was celebrated last month. On Sunday, 13th ult., the Rev. John M'Lean, Dumbarton, preached afternoon and evening to large and attentive audiences. On Monday evening a soiree was held, when the attendance numbered about 300. The Rev. D. W. Laing, pastor, occupied the chair, and was accompanied on the platform by Rev. J. T. Hagen, Dunfermline, Rev. J. M'Lean, Dumbarton; and Mr. Dawson, Mr. Steedman, and Mr. Wickham, Alloa. An excellent tea having been partaken of, the chairman said, speaking of the work during the year:—We have added to our little church no less than 20 by baptism, and in the case of each one a satisfactory testimony was

given to the Church of his having undergone the great change of conversion to God, before he was admitted to the ordinance of baptism or into the fellowship of the Church. We are censured sometimes for making too much of water baptism; but I ask how is it possible for us to make too much of that Christian ordinance when we hold it essential that the parties be first Christians before they can be admitted to the ordinance. The ordinances of baptism and the Lord's Supper are administered only to such as have been born again, who have passed from death to life, brought out of nature's darkness into the marvellous light of the gospel, and delivered from the power and bondage of Satan into the glorious liberty of the children of God, and if you would only consider that such was the avowed experience of each and all of those 20 candidates before their application was entertained by the church, you will be bound to acknowledge that it is a great falsehood to say we make too much of water baptism. As superintendent of the Sunday School I am happy to state that it is in a prosperous condition. As an indication of the zeal and devout feeling existing in the church, I may state that we have as a regular attendance at our week night prayer meeting about 50. Allow me to state one other gratifying fact—we have been able during the year to add £21 to our accommodation fund, half of that money has been raised by our Sisters' Sewing Society, which meets in a quiet way once a fortnight; £10 from them represent much hard and honest labour with the needle, but we trust and pray that grace and strength may be granted them to continue knitting and stitching for the Lord, who will reward them both here and hereafter. Interesting addresses were also given during the evening by the other gentlemen on the platform. A choir connected with the church under the leadership of Mr. William Paterson, rendered several pieces at intervals with considerable taste, adding greatly to the enjoyment of the audience. The pleasant meeting was concluded with the usual votes of thanks.

CUPAR FIFE.—*Handsome Gift.*—This church has just been presented with a very handsome American Organ—the gift of Mr. and Mrs. Robertson of Edengrove. At a meeting of the church, the members expressed their deep sense of gratitude to Mr. and Mrs. Robertson for their kindness in presenting to the church so valuable and generous a gift, and a cordial vote of thanks was awarded to the donors for the same. The Organ, which is now substituted for the harmonium formerly in use, has come very opportunely, as the harmonium was "played out." The organ is of a rich and superior tone, which enhances the music of the church very materially, making the whole services of a more pleasing and profitable nature.

FALKIRK AND STIRLING.—On Saturday, 29th August, a number of friends from the Falkirk and Stirling churches met by arrangement at Stirling station, and proceeded by an early train to Aberfoyle to spend the day. Rev. W. J. Mathams and Rev. G. Yuille accompanied the party. Favoured by genial weather, the visitors enjoyed the prospects of mountain, wood, and lake, which this favoured spot affords, and wandered or boated along the quiet water of Loch Ard. At an appointed hour in the afternoon tea was served at a suitable spot near the lake, surrounded by its finest scenery. After an hour's rest, the return journey began, and all reached their destination in due time. It was felt that the day had been pleasantly and profitably spent, and the hope was expressed that similar opportunities for cultivating friendly relations between the two neighbouring churches might be available in time to come.

GLASGOW.—NORTH FREDERICK STREET.—*Induction.*—The Rev. D. W. Jenkins, late of the church at Cottenham Street, Liverpool, was inducted to the pastorate of this church, on the 6th ult. The Rev. F. H. Robarts, of Hillhead Church, Glasgow, preached in the forenoon, and the Rev. J. H. Atkinson, of Richmond Chapel, Liverpool, in the evening. The service in the afternoon was conducted by Mr. Jenkins. The chapel was well filled at all three services. The induction soiree took place in the chapel on Tuesday, the 8th inst., Mr. Alexander Young, treasurer of the church, in the chair. Among those present were Revs. D. W. Jenkins, F. H. Robarts, W. H. Elliot, Jervis Coats, M.A., D. P. M'Pherson, B.D., T. D. Landels, M.A., and Fergus Ferguson, D.D., of Glasgow; R. Macnair, M.A., M.D., President of the Union; J. H. Atkinson, of Liverpool; and Messrs. R. Watson, W. Tulloch, Jun., and Arch.

Rae, of Glasgow. After tea, the chairman said :—Six months ago we met to say farewell to Mr. Urquhart (now of Weston-super-Mare), to the staying power of whose ministry we are very much indebted for that spirit of unity which exsists among us. He then explained that the church had decided to avoid competitive preaching, and how the invitation to Mr. Jenkins had come about. When Mr. Jenkins had preached it was felt at once that there was a general drawing to him. The church were called together, and they not only unanimously, but enthusiastically, agreed to invite him to the pastorate. The chairman then, in a few graceful closing words, welcomed Mr. Jenkins, "not to the finest building in the city, nor to the largest congregation, but to hearts that would be found loyal and true." Mr. Atkinson and Mr. Robarts then spoke in high terms of the Liverpool work of the new pastor, and of their knowledge of, and confidence in, him as a true Christian man. Mr. Jenkins followed. He hoped his future career would not be a flat contradiction of what Mr. Atkinson and Mr. Robarts had said of him ; and felt that he must do his best to reach the ideal Mr. Robarts had pictured. He would preach what he knew, and preach it as absolute truth ; he was not a disciple of guesses. He would not wish it belived because he said it ; but he would say it because he believed it. Bear with me, he proceeded, in my pulpit ministrations. Do not look for great sermons, but hope and pray for good ones. He would try and expound God's Word, and to make them think. He knew his acceptance of the pastorate of a church in the centre of a large city, whose population was drifting to the suburbs, meant hard work. He wanted them to be in their seats every Sunday, and also at the week-evening prayer-meeting, to speak of the church to others ; to speak well of the minister ; to make themselves known to him ; and finally to pray for him. Addresses of welcome were given by Revs. Fergus Ferguson, D.D., President of the Evangelical Union of Scotland ; Jervis Coats, M.A., of Govan Baptist Church ; and T. D. Landels, M.A., of Queen's Park Baptist Church. During the evening the choir sang tastefully some anthems, led by Mr. John Wishart.

GLASGOW—QUEEN'S PARK.—A missionary meeting was held on Tuesday, Sept. 15th. James Irons, Esq., in the chair. The Rev. W. K. Landels, of Naples, gave a very interesting account of the various branches of mission work in Naples and south of Italy, with special reference to their endeavours in spreading an attractive and healthy literature among the people by means of the Naples printing press, of which he is superintendent. The Rev. Dr. Landels, of Edinburgh, also spoke in behalf of Italian missions. A collection (which was liberal) was made in behalf of the Naples printing press.

GLASGOW.—BAPTIST THEOLOGICAL HALL.—A meeting of the committee was held on Tuesday, 22nd Sept.—Mr. Wilson of Bantaskin, presiding. The correspondence between the office-bearers and the Educational Committee of the Union was considered, and a reply to the last letter of the Union Committee was agreed on. Regarding the progress of the students it was reported that their work continued to be successfully carried on. In the winter session they had obtained a good position in their university classes, two having taken prizes, and three having passed part of their M.A. degree examinations. In the summer session good work had been done in the classes. In the course of the year two, who had finished their course, had settled in spheres of labour and were gathering around them promising congregations. Other spheres of labour were ready to be entered into as soon as students finished their course. Now, as in the past, the harvest is in advance of the labourers, only it is necessary that the labourers know their work. The great end the committee bear in view is that students be thoroughly educated and equipped for the ministry of the word, an end which they are happy to know is being accomplished.

DUNDEE.—ST. ENOCH'S.—A large social meeting of the members of this Church, commemorative of the settlement of the pastor, Rev. W. Tulloch, was held on Thursday Sept. 17. After tea served in the class room, there was an adjournment made to the chapel at 8 o'clock. It appeared from the pastor's statement that 43 had been added to the membership during the year, which with an accession of 60 in the preceding year, made a clear increase, after necessary deductions, of 78, and brought up at the end of the second year of his ministry the number on the roll from 141 to 219. There is also a

corresponding increase in the congregation. Reference was made to the open-air work carried on by the pastor and others all summer, on Sabbath and Wednesday evenings, and the large and deeply interested audiences, composed of all classes, who gathered to hear. The various church organisations—the Bible Class and Sabbath School; the Young Men's Fellowship Meeting, the Tract Distribution, the Band of Hope, and the Ladies' Zenana work were all passed under review, special notice being taken of the growth and success of the Band of Hope. A Penny-a-Week Association for missionary purposes was formed. Several of the brethren spoke in the course of the evening, and it was universally felt that the church had not only gained in number, but in consolidation and strength during the year.

PETERHEAD.—Mr. Skene, who has voluntarily given his services for the last ten years as precenter of the Baptist church here, was at the close of the service on Sunday morning, presented with a purse of sovereigns, subscribed by the members of the church and congregation as a mark of their esteem and appreciation of his services. The pastor, Rev. D. Lewis, made the presentation in a few appropriate remarks, to which Mr. Skene made a fitting reply.

PAISLEY.—The following letter, regarding the affairs of the George Street Penny Bank, has been published at the instance of Messrs. Archibald and W. Macalpine, formerly managers and trustees:—

14 GILMOUR STREET,
PAISLEY, *21st Sept.* 1885.

Messrs. Semple & Cochrane,
Writers, Paisley.

In re "Messrs. Archibald and William Macalpine, and the Trustees of the George Street Baptist Church Sabbath School Penny Savings Bank."

Dear Sirs,—As requested, I have made an audit of the books and documents of the above bank for a period of nearly ten years, and have to report as follows, viz:—

1. That I compared the receipts and payments of the Penny Bank with the withdrawals and lodgements in the National Security Savings Bank, from 1875 till 1885, and found them all to agree.

2. That I examined an abstract book kept by Mr. Archibald Macalpine from 1875 till 1884, showing the weekly, monthly, and yearly transactions and balances of the bank's funds, all of which I found in order.

3. That the last general balance as at 30th November, 1883, showing the amount due to depositors, the amount in the National Security Savings Bank, and the balance on hand, has been carefully examined by me, and found correct in all its details; and

4. That I have checked the whole of the transactions since 30th November, 1883, made out a list of ledger balances due to despositors as at 15th September, 1885, and find there are ample funds to meet all obligations,

I am, Dear Sirs, yours faithfully,
(Signed) ALEX. B. M'GOWN,
Accountant.

Note.—Referring to rumours in circulation as to the unsatisfactory condition of this Penny Bank, I deem it my duty to state here that, after a thorough investigation of the affairs of the bank, I found everything in order, and the books and transactions carefully and accurately kept; and there is not the slightest ground for any insinuation to the contrary.

(Intd.) A. B. M'G

PAISLEY.—Rev. Duncan Macgregor, president of the Scottish land league of America, and formerly a student of the Union under the late Dr. Paterson, who has been accompanying Mr. Macfarlane, M.P., on his electioneering tour in Argyllshire, preached on Sunday in Dr. Flett's pulpit, and on Monday evening delivered a lecture in Storie Street church.

NOTICES TO CORRESPONDENTS.

News from the Churches for the Magazine must be in the hands of the Editor not later than the 20th of each Month.

Communications referring to articles for the Magazine to be sent to the Editor, Rev. G. YUILLE, Stirling; those referring to advertisements and the supply of copies of the Magazine, to the Publisher.

Printed and Published by ROBERT SYMON, 8 St. James Square, Edinburgh, on the 1st day of October 1885.

ANNUAL SESSION

OF THE

Baptist Union & Home Mission of Scotland.

THE ANNUAL MEETINGS OF THE DENOMINATION WILL BE HELD AT

EDINBURGH,

ON TUESDAY, WEDNESDAY, AND THURSDAY,

The 20th, 21st, and 22d October, as follows:—

TUESDAY, 20th October.

Meetings of Committee in Hall of Dublin Street Chapel from 5.30 p.m.

Divine Service, conducted by Rev. P. J. ROLLO, Glasgow, in Dublin Street Chapel at 8 o'clock p.m.

Collection in aid of the Funds of the Union.

WEDNESDAY, 21st October.

Prayer Meeting in Bristo Place Chapel at 10 a.m.

Annual Meeting of Members of Home Missionary Society in Bristo Place Chapel at 11 a.m.

Interval for Dinner.

Council of the Union in Dublin Street Chapel at 2.30 p.m.

Annual Meeting of Total Abstinence Society in the Hall of Dublin Street Chapel at 5.30 p.m.

Hugh Rose, Esq., in the Chair.

The Secretary's and Treasurer's Reports will be read, and the meeting addressed by Rev. D. W. Jenkins, Glasgow; Rev. Jno. Smith, M.A., Broughton Place, Edinburgh, and others.

Tea will be provided. Tickets 6d. each.

Public Meeting of the Union in Dublin Street Chapel at 7.30 p.m., the President in the Chair.

Speakers—Rev. ALEXANDER BISSET, Kirkcaldy; Rev. D. P. M'PHERSON, D.D., Glasgow; Rev. W. J. MATHAMS, Falkirk; and Rev. J. W. LISTER, Leslie.

THURSDAY, 22d October.

Prayer Meeting in the Hall of Dublin Street Chapel at 9.30 a.m.

Council of the Union resumed at 10.30 a.m.

Public Session of the Union in Dublin Street Chapel at 1 o'clock p.m.

ROBERT LOCKHART, Esq., the new President, will deliver his Inaugural Address. The Reports of the Secretary and Treasurer, and of the Educational, Beneficiary, and Provident Fund Committees will then be read and spoken to.

Dinner at 4.15 p.m. (Place of meeting to be afterwards notified.)

Members and Friends (including Ladies) supplied with Tickets, price 2s. 6d. each, at the Meetings on Wednesday and Thursday Forenoon.

Public Meeting of Home Mission in Bristo Place Chapel at 6.30 p.m.

Mr. W. Maitland, Glasgow, in the Chair.

Speakers—Mr. DUNCAN M'FARLANE, Tiree; Mr. D. G. FORBES, Tullymet; and Rev. F. H. ROBARTS, Glasgow.

GEORGE YUILLE, *Secy. Baptist Union.*
GEO. W. ELMSLIE, *Secy. Baptist Home Mission.*

Delegates requiring accommodation are requested to apply to Mr. ARCH. SHEARER, 49 George Street, Edinburgh, not later than the 17th inst.

Meetings of Council are open to Members of Baptist Churches.

SCOTTISH BAPTIST MAGAZINE.

The New Departure.

IT is no exaggeration to say that the recent Session of the Union is the most important that has been held since its formation. It has seen the end of an unpleasan controversy, and inaugurated a better Union full of hope and promise for the future. In saying this, however, we need not be understood to utterly condemn and deplore the past. The storms that clear and purify the air are not regarded as disasters though they level a few forest trees and flood a few miles of land. They leave fresher airs and brighter lights behind them, and bring wider prospects into view. We may bow under the pressure of the storm while it lasts, but when it is past we thank God and take courage. That is our position in the Union to-day. It was inevitable that some constitutional question should arise sooner or later, and in connection with one part or another of our Union work. Except under a perfect constitution administered by perfect men, such a contingency was almost sure to occur. That it occurred in connection with the question of ministerial education is not surprising considering the position which that question held throughout the denomination in Scotland at the formation of the Union. It is only fifteen years since the Union was formed, but the advance which has since been made on this question among the churches may be more properly represented by fifty years than fifteen. Nor will it be doubted that the conflict of opinion through which we have passed has been the means of greatly widening and deepening the interest of our churches in this subject; and at such a result all friends of education will rejoice. But this is not the only hopeful result which the controversy has left behind. Apart altogether from the diversity of views that have appeared and have now passed out of sight, it has compelled us all to attach greater importance to constitutional procedure in the time to come. There are some who regard questions of procedure as of little importance, and who think that provided a thing be done it does not matter much how it is done. But a question of morality may be involved in the process as well as in the fact.

The question of constitutional procedure is fundamentally a question of righteousness, of justice, of honourable dealing between man and man; its violation ought to be regarded as equivalent to a breach of contract. The discussion of such a question is, in our view, a distinct advantage, inasmuch as it must tend to the diffusion of right ideas of procedure in the minds of the brethren assembled, and thereby promote the cause of order in our churches.

Apart however from results, immediate or prospective, the occasion illustrates the fact that after all we are bound together, as a Union of independent churches, by higher obligations than those which can be formulated in rules, and that the effectual solvent for such difficulties when they arise and reach their acutest stage is the Spirit of Christ. That Spirit, indeed, is always with us, and we must recognise its influence in producing fidelity to conviction as well as in dissolving elements of difference. But its ripest fruits are love and peace. Its issue, when it prevails, is joy. It was with the deepest anxiety that the Council awaited the report of the brethren who had been chosen to prepare a measure in which all parties could unite; and it was with the utmost relief that it listened to its favourable terms when read by Mr. Macdiarmid. The gratitude of the assembly over-flowed. It was most fit that Mr. White, with whom the motion originated, should receive the acknowledgment of the Council; and that the four brethren named by him, and who so generously responded to the call of duty, should have their labours formally recognised; but it was most of all becoming to recognise the guiding hand of God, and the presence of His gracious Spirit through whose agency alone the good work was accomplished.

Everything must now be done to make the union real and enduring. The details of the arrangement remain to be adjusted, but if the spirit in which the measure was conceived continue to prevail no serious difficulty need be anticipated. Co-operation and fellowship in Christian work will do the rest. Brighter prospects arise in connection with all the schemes of the Union, and wider fields of effort, white unto harvest, invite our progress. As we have resolved to forget the things that are behind, let us be the more eager to reach forward to those that are before. If each of us will find the work he can best do, and do it for our Saviour's sake, during the coming year, we need not fear but that the ripe fruit of our labour will appear, and a better record of Union-work will remain than has been seen for many years. "Let us therefore, as many as be perfect, be thus minded; and if in anything ye are otherwise minded, even this shall God reveal unto you."

Annual Meetings.

THE annual meetings of the Denomination began on Tuesday evening, 20th ult., when divine service was held in Dublin Street Chapel, Edinburgh. The preacher, the Rev. P. J. Rollo, Glasgow, delivered an admirable and appropriate discourse, which we hope to reproduce in our next number.

On Wednesday morning a considerable number of friends gathered to the morning prayer meeting in Bristo Place Chapel, under the presidency of Rev. W. Grant. Thereafter the annual business meeting of the Home Mission took place, at which the various reports of the Treasurer and Secretary were submitted. These reports are referred to on page 291.

The Council assembled in Dublin Street Church at 2.30 p.m. Its proceedings, which had been looked forward to with the deepest interest and anxiety, were opened with prayer by Rev. S. G. Woodrow. As a preliminary matter of business arrangements were made for scrutinising the roll of members of Council.

A long discussion took place on the question of receiving the church at George Square, Greenock, into the Union, the General Committee having recommended that a committee be appointed to make further enquiries and report. A motion to this effect was ultimately passed.

The Secretary then read a digest of minutes of the various Committees, at the close of which Mr. C. A. Rose, Convener of Ministers' Provident Fund Committee, took occasion to refer to a proposal which had been considered in Committee to amalgamate the Fund with the Annuity Fund of the English Baptist Union, and requested the sanction of the Council to continue the negotiations. This was granted.

The Council then proceeded to consider the report on the following instruction of last year—viz.: "That the Education Committee be instructed to receive proposals for union from Dr. Flett and his friends, and to give these proposals full and earnest consideration, with power to accept subject to the approval of next Council." The report referred to the action of the Committee during the year with reference to this instruction, and expressed concurrence with the report of their sub-committee appointed to deal more particularly with the question. This report of the sub-committee stated that a conference on the subject having been proposed by the brethren referred to in the instruction of Council, the terms on which they agreed to meet these brethren were that there should be a common understanding on both sides that whatever the result of the conference the matter should be finally referred to the Council, and each party agree to abide by its decisions. The grounds on which these terms were declined as a preliminary condition of conference, as well as

various other aspects of the question in dispute, were set forth in a correspondence which had passed between the two parties during the year. This correspondence formed an appendix to the report, and the whole had been printed and previously circulated among members of Council. The report was therefore held as read, and its adoption was moved by the President, Rev. R. Macnair, who supported his motion at some length. Mr. Hugh Rose seconded the motion.

Mr. Thomas White, Edinburgh, submitted the following proposal as a healing measure:—"That the Report be received, and that the Council appoint Rev. F. H. Robarts, Mr. Allan Macdiarmid, Mr John Walcot, and Mr. R. Herriot as a Committee to endeavour, if possible, to frame a proposal for the consideration of the Council at its meeting to-morrow, which may unite all parties in the educational work of the Union." Rev. W. H. Elliot seconded this amendment. In the course of the discussion which followed, further amendments were proposed, but, ultimately, these were withdrawn. The motion of the President was also by request withdrawn in order to allow the proposal of Mr. White to be carried unanimously. This was accordingly done, and the Council thereafter adjourned.

After a largely attended prayer-meeting had been held under the presidency of Dr. Landels, in the hall below Dublin Street Chapel, the Council resumed on Thursday morning at 10.30, the President in the chair. The proceedings were opened with praise and prayer by Rev. W. Fulton. The Secretary submitted the Annual Report, which was held as read, having been previously circulated in draft, and moved its adoption, which was agreed to. Rev. Alex. Bisset submitted a proposal for the appointment of a Committee for the purpose of promoting evangelistic work in connection with the Union, especially by means of evangelistic deputations among the churches. It was agreed, however, that the matter should be referred to the General Committee, with an instruction to make arrangements for carrying on this work.

Rev. D. P. M'Pherson then moved for the appointment of a Committee on Sunday school work, and with a view to form a Sunday School Association in connection with the Union. This subject was also referred to the General Committee.

The brethren appointed under Mr. White's motion then presented their report, which was read by Mr. Macdiarmid as follows:—

"In fulfilment of the sacred trust committed to us, we met for deliberation last evening, and again this morning. We entered upon our task keenly alive to the difficulties we had to face, but felt encouraged to proceed, fully recognising one another's sincere desire if possible to restore peace to the Union on the vexed question of education. We have also been encouraged to proceed by the assurance given us, that as Dr. Flett and his friends consider they have reason to believe the system at present carried on by the Union corresponds to the system carried on by themselves, they are prepared to co-operate cordially in any proposal for amalgamation which we can unitedly commend to the Union, and at once to abandon all separate educational action.

After much consideration we offer the following proposal, which we unitedly agree to recommend the Council to adopt.

As the friends of both sides have incurred responsibilities for the present year which cannot well be set aside, we propose that an amalgamation should at once take place, and that for the present year Dr. Flett and his fellow tutors should co-operate with the tutors the Union may appoint, each party being responsible for its own expenses, with the distinct understanding that at our next Annual Meetings the tutors should be chosen by the Council after nomination by any member or members, the number to be elected being previously decided by the Council, and it is understood that such decision shall be loyally accepted by all parties.

It is also understood that Mr. Archibald Rae be requested to continue his services as Interim Convener for the present year.

(Signed) "JOHN WALCOT.
"F. H. ROBARTS.
"ROBERT HERRIOT.
"ALLAN MACDIARMID.

October 22, 1885."

Mr. Macdiarmid moved the adoption of the Report, which was seconded by Mr. Walcot.

Mr. J. C. Graham expressed his thankfulness for the Report, and urged the Council to accept it unanimously.

Dr. Flett also expressed his approval, and in the course of his remarks declared it to be his desire only to preserve what was good in the past, and to make it better in the future.

The Report was thereafter adopted by acclamation.

The thanks of the Council were then accorded to Mr. White and the Committee at the instance of Mr. James Wilson.

The doxology was sung, and prayer offered by Rev. F. H. Robarts.

The Educational Report was then submitted by the *interim* Convener, Mr. Archibald Rae, who moved that it be held as read, and referred to the first Baptist bursary (the James Paterson bursary) associated with the Glasgow University in these terms:—"The Adelaide Place (Glasgow) friends have founded a bursary in commemoration of the fiftieth year of the pastorate of the late James Paterson, D.D., and of the fiftieth year of the existence of that church. The bursary, worth about £25 to £30, and tenable for four years, will be open for competition at the beginning of the 1886-7 session." The Report was unanimously adopted.

The Secretary then read the Report of the General Committee on a remit of Council with reference to the mode of electing committees. It was agreed that this subject should be included in a motion on the Agenda paper, of which Dr. Landels had given notice.

This motion being called for from the chair, Dr. Landels moved the appointment of a committee to revise the Rules of the Union, and make such alterations as may be deemed necessary, and that these alterations be put into operation at next year's Council. This motion was seconded by Dr. Flett, and adopted.

The following Committee was thereupon appointed with powers to add, viz.:—The office-bearers, Dr. Landels, Dr. Flett, Mr. Archibald Rae, Mr. J. Walcot, Mr. Thomas White, Mr. G. W. Elmslie, Mr. C. A. Rose, Mr. James Wilson—Dr. Landels, Convener.

The Council then proceeded to the election of office-bearers. The

Rev. F. H. Robarts was elected Vice-President. Mr. Allan Macdiarmid was re-elected Treasurer. The Secretary intimated the nomination of Rev. R. Macnair to the office of Secretary, which had been made at the meeting of General Committee on Tuesday evening, and suggested that the nomination be accepted. The appointment was ultimately remitted to the General Committee with powers. The proposal contained in the Educational Report with reference to the appointment of Tutors was then agreed to, viz., that the Tutors of last year be re-appointed. A constitutional difficulty here arose as to the competency of the Council to appoint along with them the Tutors of the Glasgow Theological Hall, according to the agreement already arrived at, inasmuch as Rule VII. requires previous nomination by the Educational Committee. It was suggested, however, that this Rule be suspended for the occasion, and the matter referred for further adjustment to the Educational Committee.

This suggestion was adopted.

The Committee lists were then revised. Considerable additions were made to the names on the Educational Committee, in order to include an adequate representation of the whole Council; two brethren being received by the Council for this purpose as personal members of the Union on the application of Mr. Thomas White "addressed to the Secretary." The lists as revised were then passed.

This closed the business, and the President pronounced the benediction.

PUBLIC MEETING.

The public meeting of the Union was held on Wednesday evening in Dublin Street Church—the President in the chair. After devotional exercises, the chairman introduced as the first speaker the Rev. D. P. M'Pherson, B.D., who spoke on "Our Church and the Young." We hope to reproduce the address in our next number.

The Chairman then introduced Rev. W. J. Mathams, who spoke on "Our Future—Some Essentials of Success." (*See* page 300).

The Rev. J. Lister, Leslie, followed with an address on "Christian Efficiency." (*See* page 304). The meeting closed with praise.

PUBLIC SESSION.

The public Session of the Union was held in Dublin Street Church on Thursday afternoon at 1 o'clock, the retiring president in the chair. After prayer, led by Rev. P. W. Grant, Perth, the chairman introduced as his successor R. Lockhart, Esq., who proceeded to deliver his inaugural address. (*See* page 295).

Rev. Alexander Bisset thereafter proposed a vote of thanks to the retiring president, Rev. R. Macnair, Greenock, for his services during the past year. This was seconded by Rev. J. Crouch and cordially passed. The thanks of the Union were also accorded to the President for his address, on the motion of Rev. W. S. Chedburn, seconded by Rev. J. T. Hagen.

The Secretary then read a letter of fraternal greeting, signed by

the President and Secretary of the English Baptist Union (Rev. Dr. Green and Rev. S. H. Booth).

Rev. Dr. Fredericks, Illinois, America, then addressed the Session on the condition of the Baptists in the United States.

The Secretary submitted the Annual Report which states:—

"The Union consists of 89 churches. The church in Burra Isle, Shetland, no longer exists. One church applies to be received into the Union. With regard to the particulars supplied by the Schedule of Statistics returns have been received from 73 churches, which report an increase in membership of 544. The number of baptisms reported by these churches is 100 less than last year, but the number of additions by letter is 47 more, leaving a considerable margin to be accounted for by additions other than by baptism. Of these churches 14 shew no addition by baptism; 24 shew a decrease in membership; 6 are stationary. The aggregate membership reported last year was 9517; this year's increase, as above stated, would bring the total to 10,061, giving an addition of 6 per church, as against 7·6 last year. The membership actually reported, taking the non-reporting churches at last year's figure, is 9688.

"There are 78 Sabbath Schools, with an attendance of 8135 scholars and 967 teachers, being an increase of 496 scholars and 54 teachers. Fifty-five Bible Classes shew an attendance of 2000, which is in advance on last year by 4 classes, and 110 on the general attendance."

"The amount of debt upon the churches at the close of last year was £10,931; the amount paid during the year was £1856 15*s.*; the total indebtedness reported for the present year is £9233 7*s.* 9*d.*"

The report was adopted on the motion of Rev. W. M'Intosh, seconded by Rev. George Whittet.

The Educational Report was submitted by Mr. Archibald Rae, *interim* Convener, and was adopted on the motion of Mr. J. C. Graham, seconded by Mr. James Lawson.

The Treasurer, Mr. A. Macdiarmid, then submitted his annual statement, from which it appeared that there had been a considerable increase in the income of all the funds, the total increase being £173, which, in a time of general depression, seemed satisfactory. On the other hand there was an increase of expenditure also, but as that represented work done he did not know that it could be regarded as matter of regret. The General Fund balance in hand was £72, and the Beneficiary Fund balance £285. The balance due to the treasurer in connection with the Educational Fund was £29 16*s.* 11*d.*

The reports of the Ministers' Provident Fund and Beneficiary Fund Committees were submitted by the convener, Mr. Charles A. Rose, who moved their adoption, seconded by Rev. J. Coats. The motion was agreed to. Mr. James Wilson submitted the report of the Loan and Building Fund, and moved its adoption, which was seconded by Bailie Walcot, and adopted.

A resolution on Disestablishment was proposed by Rev. S. G. Woodrow in the following terms:—

"That this Union renews its protest against the establishment of the Church by the State in England, Scotland, and Wales, and believes that as soon as possible, in the interests alike of spiritual religion and political justice, the principle of religious equality should become the basis of legislative measures, and that it appoints the president and vice-president as delegates to the annual meeting of the Scottish Liberation Society."

In proposing this resolution he said he had the fear of the Duke of Argyll before his eyes, his Grace having said the other night that they Englishmen did not understand the question at all; but since he had read the Duke's speech he had come to the conclusion that he knew a great deal more than the Duke of Argyll did. They should not press this question, he continued, so as to create any division in the Liberal party, because it was of the utmost importance that they should be strongly united and victorious. Mr. Woodrow further remarked that he did not understand the attitude of the *Scotsman* regarding the question, and while he recognised the great ability of the paper, he certainly should not go to it for light on that and some other political questions. The *Scotsman* was in favour of religious equality, but it abused all those who advocated the principle of religious equality; the *Scotsman* was in favour of Disestablishment, but covered with its mighty obloquy all those who advocated the question of Disestablishment. It did not only condemn Drs. Calderwood, Rainy, and Company, but also the Duke of Argyll and Dr. M'Grigor, and others who spoke at the meeting the other night.

The resolution was seconded by Rev. W. Fulton, and cordially adopted.

The following resolution on social purity was submitted by the Rev. J. T. Hagan, seconded by Bailie Walcot, and unanimously passed :—

"That this meeting of the Baptist Union of Scotland deeply deplores the wide-spread vice and immorality which the recent terrible revelations have made known, desires to express sympathy with the motive of those who seek to aid in suppressing this evil, and would recommend the churches of the Union to take a deeper interest in the question, and to encourage a higher and nobler life and character among the young people throughout the country."

This concluded the business of the Session.

DINNER.

The members of Council and friends, including ladies, met at dinner in the Waverley Hall, Waterloo Place, on Thursday afternoon at 4.15 p.m., H. Rose, Esq., in the chair. About 200 sat down.

After dinner, the chairman referred to the brethren who had been appointed to the pastorate of churches in Scotland during the year, and called upon Rev. S. G. Woodrow, who expressed, on their behalf as well as his own, his gratification at being present on the occasion.

Mr. Rose then called upon the following brethren in succession:—Mr. E. D. Young, Leith; Rev. J. Campbell, Old Cumnock ; Rev. J. Lister, Leslie; and Mr. Maitland, Glasgow. These brethren presented appeals on behalf of their several churches, and in connection with chapel-building,—the last-named being on behalf of an interesting cause in Bunessan, Mull. Votes of thanks were passed to the Minute Secretary of Council (Rev. C. Chambers); to the Convener and members of Local Committee, as well as the hosts and hostesses who had so kindly received their visitors; and finally to the chairman.

TOTAL ABSTINENCE SOCIETY.

The annual meeting was held on Wednesday afternoon in the hall of Dublin Street Chapel. Mr. H. Rose occupied the chair, and was supported by the president and vice-president of the Union and other gentlemen. After tea,

The chairman congratulated the Society on the progress which temperance is making, and referred to the refusals to grant new licences by the Court which had been held in Edinburgh that day.

Mr. A. B. Thomson read the fourth annual report of which the following is an abridgement:—

In December last, your Committee, following the course adopted in the previous year, again issued to all the ministers a circular enclosing a Form of Enquiry regarding the Bands of Hope maintained in connection with our churches. Thirty-seven replies were received, nearly all expressing sympathy with the object in view. From these it appeared that 17 Bands of Hope were meeting regularly, and two were in temporary abeyance. In communications from churches where they had not yet been formed, or had been for a time discontinued, reasons were assigned, such as want of adequate accommodation, or the attendance of the children at undenominational meetings of a similar nature. Although the progress shown in these reports is satisfactory when compared with the returns of the preceding year, still there is room for considerable advance in this direction. Of 29 churches having Sabbath Schools attended, according to the last Report of the Baptist Union of Scotland, by not less than 100 scholars each, only 11 are known to maintain Bands of Hope. The Committee would most earnestly call the attention of pastors, superintendents, and teachers, to the value of these agencies, not only for implanting temperance principles at the most susceptible period of life, but as also affording in many ways important help to the ordinary work of the Sabbath School.

Besides the Adult Societies at Kirkcaldy and Frederick Street, Glasgow, which have been already affiliated with us, temperance organisations are maintained by the churches at Perth and Leith ; a society has been formed at Rothesay, and several of the churches throughout the country hold Gospel Temperance Meetings, regularly or occasionally, as part of their evangelistic work.

A suggestion was made by the Committee to all the Baptist ministers in Scotland that on a special occasion attention might be directed from the pulpit to the evils of intemperance, and the duty of Christians in regard to them, and Sabbath, January 25th, was proposed as a suitable day, being the day fixed in a similar recommendation by the English Association.

The number of abstaining ministers in Scotland on our list is at present 57. Besides losses sustained from the transference of brethren to pastoral charges in England, one member has been removed by death, the venerable Rev. John Robertson, of St. Ninians. The number of members on the roll is 198.

In May the Committee received an offer from the Rev. J. M. Hewson, travelling Secretary of the English Baptist Total Abstinence Association, to devote a short time to addressing meetings in Scotland under the auspices of our Society. After some hesitation on account of the advanced season of the year, the proposal was accepted. Beginning at Glasgow on June 16th, Mr. Hewson, in the course of three weeks, addressed a series of fifteen meetings. Five nights were given to Sister Street Church,

Glasgow. Of results, the pastor, Rev. W. J. Millar, thus reports :—"Between 70 and 80 signed the pledge, and numbers of these we have reason to believe have been led to put their trust in Christ. Altogether the meetings, both in the open air and in the church, have been most interesting and successful. Mr. Hewson, while he is an enthusiastic temperance advocate, does not forget to present the gospel, and to urge not merely abstinence from strong drinks, but also trust in Christ and holiness of life."

Accounts of a similar nature were received of meetings held at Frederick Street, Glasgow, at Coatbridge, and at Dumbarton.

Addresses were also delivered by Mr. Hewson at Paisley, Rothesay, Stirling, Perth, Hawick, and Dublin Street, Edinburgh. This programme could have been considerably extended, had not the season of the year been most unfavourable for large indoor gatherings. Your Committee have expressed their obligation to Mr. Hewson for his valuable services, and from a number of letters received, they are encouraged to believe that deputations sent down by them during the winter months would be cordially welcomed by many of the churches, and might be of considerable use in furthering the objects of the Society.

In conclusion, realising the inadequacy of the efforts that have been made hitherto to overcome the magnitude of the evil with which we are fighting, we ask an increased share of your sympathy and co-operation. With the Apostle who said "It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth," we would seek to follow in the footsteps of Him who "pleased not Himself."

The Treasurer, Mr. J. W. Johnston, submitted the financial report for the year, which showed the income to be £20 18*s.* 1*d.*; outlay £23 10*s.* 8*d.*; balance due to the treasurer, £2 12*s.* 7*d.*

Rev. D. W. Jenkins, Frederick Street Church, Glasgow, moved the adoption of the reports, and spoke of the attitude of the Church towards the temperance question.

Rev. John Smith, United Presbyterian Church, Edinburgh, said the Church of Christ had the best right to deal with this question. Total abstinence raised the central principle of Christianity—viz., self-sacrifice. That was the distinguishing principle of its origin and its life. He believed that the Church had the best means of promoting temperance opinion. Its great purpose was the redemption of man, and they were not at liberty to introduce their crotchets into it, or to limit the universality of its aim in dealing with the great facts of redemption. But he held this formula in speaking to perishing men, that one of the greatest obstacles to the glory of the gospel was this curse. He was convinced that it was an artificial evil to a great extent. It had been created by the drinking customs; these were the main causes of the evil, and that being so he seemed to hear a voice above the clouds from Him whose will is power and can bring the world to His feet—"Roll away the stone." For these reasons he had come to the conviction that if this mighty obstacle to the gospel of Christ was to be cleared away it must be by introducing total abstinence work into the organisation of Christian congregations.

The office-bearers for the ensuing year were appointed, and the meeting was concluded with a vote of thanks to the chairman, and the benediction.

HOME MISSIONARY SOCIETY

The public meeting was held in Bristo Place Chapel, on Thursday evening. Mr. Maitland, of Glasgow, was in the chair, and in an address brimful of humour narrated his early recollections of the Society; how that fifty years ago, when a young man in Liverpool, he made the acquaintance of Lachlan M'Intosh, the Collector for the Society, who was known as the Highlander with the long brown overcoat (which he wore in all weathers—summer and winter) and the long texts, and whose appearance was eagerly looked for in Liverpool year after year on his collecting tour. He did not then anticipate that his connection with the Society would be such as it had been for a considerable number of years past as a member of committee. He had intended to attempt to give a short epitome of the facts connected with the early history of the Society, but had found that it would require longer time than was then at his disposal. Contrasting the income of the Society as it was in 1852, £1100, with what it had been in 1884, £1880, it was evident that notwithstanding its venerable age, its eye was not yet dim, nor its natural force abated. Touching on the crofter question, Mr Maitland warmly defended the Highlanders against the charge of laziness preferred against them in many quarters.

The secretary (Mr. Elmslie) submitted the report for the past year, in which special attention was called to the increase of churches connected with the stations of the Society at Keiss, Tullymet, Kilmarnock, and Cumnock. The following excerpts from the report will be interesting to our readers:—

"An important change, however, has taken place in the relations of the evangelist, Mr. Steel, to the Society. In their last report the committee regretted the meagreness of the response to the appeal made for providing increased funds for carrying on the special evangelistic work agreed to be undertaken by the Society, and as these increased funds were still not forthcoming, the committee, at the expiry of Mr. Steel's yearly engagement, could not undertake the responsibility of extending same beyond a further period of three months. During this time he was instructed to carry on the work at the station at Kelso, rendered vacant by the resignation of Mr. R. C. Anderson. At the expiry of the three months, through the generosity of Miss Scott Macdougall, of Mackerstoun, and at her special request, Mr. Steel was appointed as evangelist of the Society in the town of Kelso and neighbourhood, with liberty to the committee to use his services occasionally in other parts of the country. The whole expenses connected with this appointment are guaranteed by the lady just mentioned for a period of five years."

The treasurer (Mr. Anderson) read the audited abstract of accounts, from which it appeared that the income of the Society during the past year was £1821 10*s.* 11*d.*, and the expenditure £2086 2*s.* 8*d.*, while there was a balance at credit of Legacy Account of £1808.

The meeting was thereafter addressed by Mr. Forbes, Tullymet. In his address he said—"The church at Tullymet was formed in 1806 as a Congregational Church. But as an example worthy of being imitated by other Christian churches, in 1808 the church and pastor, having made some headway in scriptural knowledge, saw it their

duty to be baptised, so without a split pastor and people obeyed the Lord in baptism. Ever since the church has been known as a Baptist church. Mr. Anderson served the church 16 years, and was succeeded by Mr. M'Ewen for a like period, and then Mr. Grant, my venerated predecessor, came upon the scene. God blessed Mr. Grant's preaching very manifestly. Mr. Steel's earnest efforts last autumn were signally helped by God. It was then a grand sight to see a number waiting of their own accord for personal conversation over the question—what must I do to be saved? The fruit of that work, so far as I am aware, has proved satisfactory. Our services are two on Sabbath in the Chapel, a Sabbath school before and after the noon service, a Bible-class in the afternoon during winter months, a gospel-meeting on Tuesday nights, a prayer-meeting on Wednesday evening, and an evangelistic meeting on Thursday evening at one of the sub-stations. Sometimes while visiting in the heat, we are coldly received; at other times when visiting in the cold, we are warmly welcomed. Some who once hated our visits now love them, because they have learned to love our Master. Does any one ask what our prospects of the conversion of souls? What Judson answered concerning work among the heathen is our answer—"The prospects are as bright as the promises of God."

In his address Mr. M'Farlane described the nature and extent of the Island of Tiree, where he had been labouring since 1878, there being two principal stations, with a chapel at each, visited on alternate Sundays, and seven sub-stations, at distances from one to seven miles from the principal stations, the latter being visited during the week. His round of services, besides daily visiting, embraced five meetings in one week and four meetings in the other, besides two services each Sunday. He gave some interesting particulars regarding several cases of conversion which had occurred during the past year, and read a simple and touching letter from one of the men who had been saved through his instrumentality.

Rev. F. H. Robarts, who next spoke, strongly urged the claims of the Society upon the members of the Baptist Denomination in Scotland, and suggested that it would be a great matter if the salaries of the agents could be made larger by the Society offering to give an additional £5 per annum, on condition that the churches to which they minister gave a like sum.

The proceedings were closed by Mr. Lockhart moving a vote of thanks to Mr. Maitland and the various speakers, which was very heartily accorded.

Present-Day Letters.

I.

My Dear Hughes,

There was one thing in your letter which both amused and interested me; I mean your fervent attack upon the

Baptists for their illiberality and unwillingness to advance with the times. I am glad that amidst your literary pursuits you should have mental leisure and inclination to think of us at all. And I do not complain of the warmth with which you write; for it is a warmth which springs from a love of truth, and there is no uncharitableness in it. It is too customary with men of your class to sneer at all the sects of Christendom, and to look down superciliously upon people who find intellectual stimulus and enjoyment in sermons, and whose piety is expressed in objectionable English, a sort of jargon compounded of scripture and unctuous religious phrases, and in doggerel rhymes, in which theology and sentiment pant and gasp. But your mind is more catholic in its sympathies. There is something sacred to you even in the follies of the reverent and sincere. Thus you are better qualified to judge of religious men and religious movements.

But you have fallen into a fundamental error in your view of the Baptists. Standing aloof as you do from all ecclesiastical organisations, professing a religion without a creed and without a church, it is natural, almost inevitable that you should misunderstand us. To be liberal, in your view, is much the same thing as to believe nothing. To advance with the times is to leave behind the gathered thought of the centuries. You say that we are very positive in our maintenance of narrow convictions, and that is illiberal. But what if these convictions be true? Is not our positiveness worthy of another name? Should it not be called fidelity to conscience and to divine revelation? For my part I don't want to be more liberal than Christ, or to prove unfaithful to a single truth which we have inherited from Him. You acknowledge Him as the greatest teacher of religious truth. Show to us that we misinterpret His teaching and we will give up our error. If we are separated upon any question from our fellow Christians, and from other denominations, it is owing to our refusal to alter or disobey any word of His. Surely this deserves some other recognition than the charge of illiberality. But we don't advance with the times! Well, in which direction shall we advance? in the direction of Agnosticism, or of Pessimism, or of Romanism? If you require us to give up our beliefs you must propose some alternative that will satisfy conscience and promote the extension of some kingdom of God upon the earth. I don't think you are prepared to do this. If you mean by "advance with the times," that we should put truth into new moulds suited to our age, and that we should follow after culture and aesthetics, and so on, my reply is that we are not lacking in this matter. We are not carried away by any of these things, as if they were a new gospel. On the

contrary, we think that there is much which is very weak and sentimental, and derogatory to Christian manhood in some of the religious fashions of the hour. But we believe in genuine progress, and rejoice in some of the signs of the times. We are not jealous of liberal thought. We are not sorry to see that ecclesiastical buttresses are giving way. We are exceeding glad when even a Romanist makes the confession, "Certainly, if I am obliged to bring religion into after dinner toasts (which, indeed, does not seem quite the thing) I shall drink—to the pope, if you please—still, to conscience first, and to the pope afterwards." I don't think that we are out of harmony with the spirit of the age. One of the most hopeful features of modern liberal thought is its earnestness and dissatisfaction with negative results. So far from fearing we welcome it. For liberalism to-day, thank God, is not synonymous with indifference or latitudinarianism. Whatever may be the defects and evils of the present age, it is certainly earnest. There is no lack of conviction, no lassitude of inquiry. By all, by scientists, by philosophers, by poets, by novelists, the deepest interest is manifested in religion and its profound problems. You can't take up a modern work of any ability or importance, but you will find in it some signs of a faith. Religion is pressing itself upon the attention of men as it has never done before, and they are treating it, not in the spirit of Voltaire, or Rousseau, or Hume, but with a profound seriousness which, although it sometimes ends in sad scepticism or a scornful return to purely physical researches, in not a few instances rises into an intelligent belief of Christianity. In fact, never was the Bible more widely studied; never has so much learning employed in its elucidation; and never were the truths which Christ taught better understood, or the influence of His life more deeply felt than now. In this Baptists rejoice, yea and will rejoice.

Well, you will think my letter rather prosy, I fear. But it is your fault. You introduced the subject, and thus applied the light to my torch. I wish I could know that you felt *with* me upon these subjects, and that your belief of the truth were less unsettled by doubt. But I can safely leave you to the *Book* of truth, and the *God* of truth. Every earnest truth-seeker will at last find the light; for Christ lighteneth every man that cometh into the world. We may not see eye to eye now, but the eternal light will dawn on us by and by. Of this, however, I am assured; that Christ is the *true* light, and I shall indeed rejoice when I hear that your doubts at last find their solution in Him.

S T. Arnold.

President's Address.

IN the first place I have to thank the Fathers and Brethren for the honour they have conferred upon me, and the confidence they have reposed in me in electing me to fill the important office of President of the Baptist Union of Scotland. I feel that there are plenty in the denomination much more worthy of this honour, and many better qualified to fill the position, still, as you have thus confided in me, I shall endeavour, to the best of my ability, to discharge aright the duties of this high and important office, and I trust I may rely upon the indulgence and aid of the brethren while doing so.

One thing I can confidently say, I am in perfect sympathy with the principles we profess, having been born and bred a Baptist, and the longer I live the more am I convinced that our principles are right; yet, although so decided, I think I also feel greater respect for the opinions of others, and more toleration for the sentiments of those who differ from us. This feeling ought to weigh with us all, and to make us very tolerant of the views of our brethren in the denomination, and I do hope, that in all our meetings, we may shew sympathy and respect for each other's opinions, and thus, each striving for the right, working earnestly for the Master, cultivating His spirit, and at all times bearing in mind His presence in all our assemblies, we shall spend a pleasant and profitable time together, and compel the outside world to take knowledge of us, and to say, how earnest these people are, see how they love one another, and we shall also go away refreshed and quickened, more than ever determined to labour in the Master's service while it is day, realising how soon the night will come.

In this inaugural address, I shall not attempt to imitate the high order of addresses which have been so often delivered from this chair. I shall rather revert for a little to some of the more ordinary, every day matters, which may be useful to us as servants of the Lord Jesus Christ, united together to carry on his work in the churches; and in doing this, I should like it to be understood that I speak my own individual sentiments, and that neither the Union nor any of its members is compromised by, or responsible for, any statements I may utter. I make this remark at the outset, not that I expect that anything I may say will give offence to brethren, or be much opposed to any of their views, but rather that in such an opening address full liberty of expression should be allowed, without the risk of creating a discussion which might interfere with business, or produce disorder in any way.

As to our distinctive principles, I confess I feel proud of the position we now occupy. Little over a hundred years ago the Baptist name and profession were unknown in Scotland. It was only in the year 1763 that Archibald M'Lean and Robert Carmichael became anxious on the question of baptism, and were led, after two years of earnest searching and prayer, to adopt Baptist views, and, as no one in Scotland could be found to administer the rite, Mr. Carmichael went to London, and was there baptised (9th October, 1765) by the learned Dr. Gill, a predecessor of Mr. Spurgeon, and, on his return to Scotland, baptised his friend Mr. M'Lean. Thus did these two earnest men lay the foundation of the cause in Scotland. What a change in our position and prospects within the comparatively short space of 120 years; then, *only two Baptists in all Scotland!!* now, we have 89 churches, with a membership of upwards of 10,000!! 153 preaching stations and cottage meetings, and 78 Sunday

Schools, with upwards of 8000 scholars and 967 teachers. We are now recognised and respected by all sections of the Christian Church, and are taking a foremost place among the agressive agencies of the day.

In further contrasting our early history with our present, we must recall with admiration and reverence, the struggles in which our fathers were engaged,—the persecutions they were called upon to endure for the truth's sake—and the noble sacrifices they made in the cause of Christ. They were without doubt at first, like the Master, despised and rejected of men, and had to suffer persecutions which would scarcely be credited in the present day. We are told that Mr. M'Lean, to whom I have just referred, suffered great persecution in Glasgow. His business, that of a letterpress printer, was ruined, and he was compelled to leave that city within two years of his baptism. At that time, and for many years after, the Baptist was looked upon as an utter heretic, unfit for ordinary civilised society.

I wish our young people would read *Baptist History* more, and study the lives of the many holy men who had to bear such persecutions, that they may learn how much they owe to them, and thank God that their lot has been cast in less persecuting and troublous times. Every true Baptist must revere the names of those who, in Scotland especially, suffered for conscience sake, and who were the pioneers of the cause we have all so much at heart, and which now holds such an important place, both in the old world and the new.

We must also feel proud of the noble men of the present day, who by their ability, eloquence and earnestness, are doing so much to make our principles respected by all denominations. Indeed, I feel sometimes that in our Presbyterian Scotland, we are apt to think too little of our own principles, and to be too diffident in holding up our distinctive opinions before the world.

We have taken the lead in many things in which other denominations are now following us. For instance, in our mode of conducting the services and otherwise. In the early days, unless in our own body, there was scarcely such a thing as the people choosing their own minister, now, nearly all churches, including the Established, have this privilege.

Then, anything like congregational action in the churches was looked upon with the utmost jealousy, all being centred in the minister and church courts; now, the disposition to recognise the people as fit to manage their own affairs is very general, even the Episcopal Church is moving in this direction.

Then, lay preaching was not tolerated in other bodies, now, what a change! and how much the cause of Christ has been benefited in consequence!

In the early days, scarcely any but Baptists held civil establishments of religion to be wrong in principle, contrary to the word of God, and detrimental to the best interests of Christianity; now, nearly all the non-established churches in Scotland, and even many members of the Established Church itself, are quite decided on this question. One remarkable fact is, that nearly every aspirant for a Liberal seat in the House of Commons, has agreed to vote for disestablishment, and the utterance the other day in the manifesto of the late and *future premier* on this question, is also very significant of coming events. I presume we all hope that the day is not far distant, when a political church will be unknown, when Christ and Caesar will be disjoined, when the present unscriptural connection will be given up, when the church established by law will be emancipated from her thraldom, and the swaddling bands which have so long dwarfed her energies, retarded her progress, and crushed her spiritual life, will be burst asunder, when she will stand forth in all her robustness and vigour, and be enabled to take her proper place as an earnest, aggressive portion of God's Church on earth.

Once, too, hymns were looked upon as sinful things for use in churches, except among the despised Baptists ; now, they are all but universal.

Then, the Lord's Supper was dispensed yearly or half-yearly, by nearly all but the Baptists ; now, some are quarterly, many are monthly, and Fast Days are being abolished.

Then, too, a Baptist could not hold any public office, could not even sit as a Town Councillor ; now, there are Baptist Provosts and Lord Mayors, and members of Parliament, and even the highest positions in the State are not too good for Baptists to hold.

Our attitude in worship is also being copied ; but time would fail me to tell of the other wonderful changes which have taken place, all tending in the direction of the customs and principles which we Baptists have all along observed and held.

May we not hope that a greater stride will yet be taken by other Christians ; that they will follow us still further, and adopt as part of their creed, the baptism of believers only ; when we shall not only have one Lord and one faith, but one baptism, as well as one God and Father of all ; and thus, as in the new world, so in the old country, Baptists will be in the ascendancy. Hundreds of Presbyterians have been baptised on a profession of faith, thousands who have not thus been baptised hold our principles, but fear to cross the stream, and many more admit that they may be right, but that *we cannot be wrong*. Let us all, by shewing an earnest, loving example, and by cultivating a right spirit, endeavour to commend our principles to others, and so influence earnest seekers to adopt our views.

Of course, our great stronghold is, that we have no creed but the Bible, we take it alone as our standard of faith and practice, and as a Church, we owe allegiance to no head but Christ. We admit into our fellowship only those who profess to have been truly converted ; and, therefore, we repudiate most solemnly the error into which some churches have fallen, of receiving as members, unconverted persons, that they may be under good influences, and may possibly be led to become Christians. We set our face against this pernicious doctrine, which has been well designated as "lying to the Holy Ghost." One great objection to a State paid church is, that it has not the power to keep from its Communion any who may apply, whether converted or not, unless direct immorality can be proved against them.

In these days of advanced democratic ideas and institutions, I should like to see more of the democratic element infused into our Union. I think much good would result were we to spend more time in discussing matters connected with Christian life and work in the churches, such for instance as

The best means of conducting and popularising our churches ;
The proper conduct of our members ;
The faithful and punctual attendance at ordinances ;
Our prayer meetings ;
The young in our congregations, and the best means of attaching them to the church ;
Sunday Schools ;
The link between the Sunday school and the church ;
Gospel Temperance ;
The unconverted masses of our populations, and the bitter cry of the outcast ;
Deputations to visit our churches ;

and many other important matters that might be introduced, which all members of Council, lay and clerical, might take part in discussing. Brethren would thus have an opportunity of giving their experience, of

telling their difficulties as well as their successes, and asking advice and guidance in their work; by this means, many more friends would be enabled to take part in our meetings—they would become more interested in them, and afterwards, would go home to their respective spheres of usefulness, invigorated, strengthened and cheered, having had new life and zeal imparted to them. They would also look forward to the meetings of the Union with kindly and warm feelings, and realise more fully that the Union was made for the churches, and not the churches for the Union, and hence, a more loving, earnest spirit would be stimulated, and in place of the bickerings and backbitings which we have sometimes seen at religious gatherings, we should have real Christian life and work, a true, prayerful spirit, and the felt sense of the Father's presence with us.

The fact is, life is far too short, and the Devil is too busy to permit us wasting our time in needless discussions which do not tend to profit. There is a world lying in wickedness at our doors to be brought in. The bitter cry of poor, down-trodden, outcast humanity is heard on every side, and what are we as churches, and as a Union, doing to help it?

The terrible revelations which have lately been made, shew us that there is a perfect hell, not in London only, but all around us. Shall we, as followers of Him who went about continually doing good, in the face of all this, dare to spend our time hair-splitting, or needlessly discussing unimportant matters? God forbid! Let us, as a Union, as churches, as individual professors, buckle on our armour afresh, to the help of the Lord against the mighty. Let us expose and endeavour to stem this loathsome stream of wickedness and vice.

We are told by some that our country is on the wane, and that like ancient Greece and Rome, she too must go down.

She will certainly go down if she adopts the same vicious course of living which brought low ancient Greece and Rome. She will wane if Christ does not reign, and if the church permits the highest in the land to set an example of vice and immorality, without lifting up a very decided testimony against it, and exposing this awful career of modern life; but if the church universal will rise to the occasion, and if Christians of every name will agree to exclude from their houses, men, whatever their qualities, who are living in open sin, and agree to abolish the vile social code which deals out one standard of morals for a man, and another for a woman, then may we expect our country to prosper, for we know that "righteousness exalteth a nation," and then will our churches assume a higher position than they have ever done.

I am afraid we have not spoken out as we should have done, we have been too often dumb dogs. *A delicate question*, no doubt, but, while we are afraid to speak out what the Bible commands, the Devil and his satelites are busy ensnaring our young men, leading off and alluring to vice our young women, and enslaving and selling into hellish bondage our tender children. It behoves us to cry aloud and spare not. We want more courage to fight the Devil, more devotion to the Master's cause, more of Elijah's perfect faith in God's promises, and more wrestling in prayer, pleading with God to touch men's hearts, and to stir up His people to more earnest work for Christ.

Intemperance is stalking abroad, cursing our land, devastating our homes, entering our churches and emptying our pews, and even the sacred precincts of the pulpit do not escape. It is fostering very materially the vice to which I have just alluded, and what are we as a body doing to check this awful tide of iniquity and vice? I shall not say what the honoured President of the Baptist Union of England said in the hearing of some of us last year, "that every Christian man in the present day who is not a teetotaller is a fossil," but I will venture to repeat what Mr. Spurgeon said the other day, that "as soon as a member's name is on the

Church Book, it should also be down on the Temperance Roll, as one who stands to break every habit which now chains our countrymen to sin," and I would add, that the circumstances in which we are placed, call loudly upon each one of us, to ask as in the sight of God, whether, in the present distress, we are doing our duty, as Christian men and women, in having any connection whatever with that which is causing this awful misery and wretchedness in the land.

We are spending about a million a year, as a nation, in all missionary operations to send the gospel to the heathen, and 130 millions on drink. One pound for gospel missions, 130 for drink. There is however this cheering fact that at no former time was there such earnest temperance effort as at present, and the important feature of it is, that the greatest success is achieved where it is based on gospel lines, and carried on by Christian abstainers. In Edinburgh, the Gospel Temperance Union numbers among its members all sections of the Christian Church. Above 80 ministers resident in Edinburgh, all abstainers, 10 of these being professors, are office-bearers of the Union. At Carrubbers Close, one of the branches, a meeting is held every Saturday night, and 10 to 1500 persons, many of them the lowest inhabitants of Canongate and High Street attend, and many have been saved from intemperance. A Mispah Band, already numbering upwards of 40, all reformed drunkards, has been formed. Many souls have been saved at these meetings, and altogether, a great work for Christ and humanity is going on.

I am glad to say that we have a Scottish Baptist Total Abstinence Society doing good work in the denomination ; but, as earnest Baptists, we should do a great deal more, and I hope this coming Session will see a great advance in this societies' operations among the churches. I should possibly mention that we had a visit from Mr. Hewson, Secretary of the English Baptist Total Abstinence Society, which we hope has done much to create a temperance sentiment in the churches, and also to unite in closer bonds the English and Scottish Societies. Nearly all our Baptist students are temperance men, as well as most of our true, earnest young ministers throughout the country. May we, as a Union, aid in this good cause, which has brought peace and joy to many formerly unhappy and miserable homes, and so carry the gospel of good news to the poor and outcast heathen at home, while not neglecting the duty of sending the gospel to the heathen abroad. Brethren, I speak as unto wise men, judge ye what I say.

In reference to this matter it might be well to copy the example of our English brethren, and at our annual assemblies hold a great Temperance Meeting in the evening, say on the Tuesday. I am confident this would be one of the most popular of all our meetings, as well as one of the most useful, and I promise that good feeling would prevail, and a spirit of earnestness and love would be inculcated and have full scope, this would be a good beginning to our deliberative meetings.

Before sitting down allow me to say, that while there is a great deal to discourage, there is also much to cheer. At no former time had we so much earnest Christian work going on. A remarkable movement has lately taken place among the students attending our Universities, both in the medical and divinity sections, and many noble young men have given themselves to the Lord and are now labouring in his service. Many of them are taking a deep and earnest interest in the social purity movement, and are influencing for good their companions.

As a Union, we have a great work before us, and a great responsibility resting upon us. Let us work with a will for the Master ; let us labour and wait, ever bearing in mind His blessed promise, " Lo, I am with you." Let us endeavour to be like Him—to do good as He did—in a word, to know Him and walk with Him. Oh, my brethren ! if we could attain to

the full realisation of this walk with God, how it would mould all our thoughts and actions, our tempers and wills, restraining evil thoughts, giving us more earnestness of purpose, more consecration to His service, and more sympathy and affection for one another, remembering that if we are really in Christ we are new creatures, and all we are brethren.

My sincere desire and prayer for this Union is, that all things may be done aright—that the spirit of Christ may be infused into each one of us—that we may ever realise God's presence in our midst, and that His glory may be the guiding principle in all our deliberations. May we all seek to do good service for the Master, so that we may go away encouraged and stimulated, and more determined than ever to work for Him, and in the end may we all hear the "well done, good and faithful servant."

Our Future—Some Essentials of Success.

By Rev. Walter J. Mathams, Falkirk.

HE Baptists have a past of which they can boast, a present of which they need neither be ashamed nor proud, and a future to create. Our forefathers were men of brain and backbone, who set their sturdy hearts against an adverse world, to extend and defend the honour of our Redeemer in life and death. Fidelity to Christ was their watch-word, His service their meat and drink, His reward their final hope. Some of them glorified God in the fires, some in the damp of dungeons, some in dens and caves of the earth, and not a few put their strong hand upon the helm of human affairs and directed the course of thought and action towards the blessed goal of righteousness and freedom. Whilst we speak visions of the mighty dead rise before us. Here walks John Bunyan with a face rugged and true as his faith in God. Here Robert Hall, in a perpetual agony, leans over his pulpit Bible and prays and preaches more earnestly than any of his contemporaries. Here Andrew Fuller ploughs up the hard field of ancient theology, and sows it with the seed of a richer faith and broader charity. Here Carey pioneers the Church to its greatest victories. Here Medley makes the heart of Liverpool echo with the melodies of heaven. Here John Foster sits and pens his deathless essays; and here William Knibb dashes the fetters of the slave to the earth with the authority of one sent from God. In swift succession follow the familiar faces of Brock, Birrell, Hinton, Benjamin Davies, Stovel, Saker, and not least, Charles Vince.

All these were men of might—men, every inch of them—who, beneath the iron heel of a stern resolve, crushed mountains of difficulty into dust, and fought in the front of the "Ever Victorious" Army of our Lord, with invincible courage and indomitable perseverance.

All honour to their names! but—"who follows in their train?" Admiration for the past is worthless unless it leap into active endeavour. The *History of the Baptists*, bound in morocco, may

hold an honoured place upon our shelves, but it is so much waste-paper unless the spirit of that history throb within us as a thing of life and power.

Thank God that spirit has been caught by some who toil in the pulpit and with the pen; by others who thread the mazes of misery and want in the great centres of civilisation and crime; and above all by the gallant band who went forth with burning zeal for Christ, and changed the banks of the Congo into a God's Acre for martyrs.

Again we say thank God for this; but shall we not seek that this spirit shall possess, nay, consume all of us who serve the cause of Christ in Scotland? Great things have been accomplished elsewhere —why should they not be attempted here? What men have done men can do. Co-workers with God can create a future full of blessing, and compel history to repeat itself in its sublimest passages. Let every man and woman in our midst take the consideration of this to heart. Our opportunities are magnificent and unique. Convert Scotland and you do much towards effecting the world's redemption. The sons and daughters of this old land are unequalled in enterprise and attainment. In the pursuits of peace, yea, and in the art of war they are pre-eminent. Whatsoever their hand finds to do they do it with their might. They traverse the earth and leave upon its surface enduring traces of their sterling character. Thus we stand at the fountain-head of mightiest influences, and loyalty to principle should lead us to try our utmost to spread the gospel from the Border to the Hebrides, that the Kingdom of our Lord may increase in an ever-enlarging circle, until it reach the boundaries of the world.

Comprehensive indeed is this view of our work, but believing as we do in the vast possibilities of the Church of God, we can propose no less an aim and motto for the denomination than this—*Christ for Scotland and Scotland for Christ.*

Remember brethren, it is the opinion of many outside our ranks, that we as Baptists have a mighty work to do in the future. Remember also we live in a land where fidelity to principle, thoroughness of conviction, and earnestness of life are ungrudgingly honoured.

Let us consider a few essentials of prosperity.

We utter a commonplace when we say that the *sine qua non* is that we, be "endued with power from on high." Would to God the possession of this power were as common. Unless we experience the higher baptism of fire, enveloping and consecrating the entire body of the church and every faculty within it, our labour will be in vain. The spirit of the living God must inspire us before men can be pricked to the heart by the testimony of our life and words. Thus far we have largely wrought as if we could not boldly say, "I believe in the Holy Ghost."

We call the church to prayer, and with all humility and tenderness say, "Come brethren, let us go down on our hearts and wrestle with God until we speak with other tongues, and work with mightier deeds." Alas that our prayer-meetings should be so renowned for their smallness and dullness! We bless God for what they are in other respects; that the elect of the elect, the cream of the church

meet unceasingly to pray. But oh for the time when "all with one accord shall gladly gather at the throne of grace to obtain help from God." Forget it not my brethren. He liveth best, he preacheth best, who prayeth best the wide world over.

Another essential of success—this too is a commonplace—is that we preach Christ and Him crucified. By this we mean that there should be a bold, intelligent, unceasing proclamation of the forgiveness of sin through the blood of the Lamb, and also that we strenuously advocate the principles and doctrines lived and taught by our blessed Lord. In other words, we must preach Christ, and teach Christ. Christ for the soul and its sin; Christ for the church and the home; Christ for the shop and the study; Christ for ploughmen, philosopher, and peer—Christ for all. In doing this there must be complete self-oblivion. No man can be eternally mighty for God unless his soul is on the altar and he can say, "Yet not I, but Christ." This involves the setting aside of all distinctions between larger and lesser pastorates, greater and smaller churches. We are all one and equal in Christ. Our fame in this life is of no consideration. Our relation to the world and its applause is that of higher ephemera. We shall have our day, and "cease to be." For eternity we live, we toil, we preach. "Eternity, eternity," calls us at morning dawn to labour, cheers us in the heat of the day, and hushes us to rest at night.

Therefore let us dare to be enthusiasts for Christ; preaching Him with the broadest charity, and yet with the narrowness of Paul who could even say, "If any loveth not the Lord let him be anathema."

Bear with me, brethren, when I say that *peace* is an essential of success. The Great and only Head of our denomination has said, "A house divided against itself cannot stand." The Revised Version has not obliterated that sentence. It is a natural and a spiritual law, and cannot be abrogated. Sirs, we are brethren; and it is our divine business to work together heartily, until "Man to man the world o'er shall brother's be, and a' that." Division in our midst has become a shame and a scandal, and has brought upon us most woeful deterioration of the spiritual life. Many of us feel we cannot endure it much longer, and what is more we will not. God grant we may never forget that we are followers of the Lamb in our relation one to another, and of the Lion of the tribe of Judah against all sin. Let us link our hearts together in a true lover's knot, and stand shoulder to shoulder in the battle of the Lord.

There is much need, for not as yet
  Are we in shelter and repose;
The holy house is still beset
  With leaguer of stern foes.
Wild thoughts within, bad men without,
All evil spirits round about
Are banded in unblest device
To spoil Love's earthly paradise.

Then draw we nearer day by day,
  Each to his brethren—all to God;
Let the world take us as she may,
  We must not change our road.

Not wondering, though in grief, to find
The martyr's foe still keep her mind ;
But fixed to hold love's banner fast,
And by submission win at last.

Another essential is that the denomination be thoroughly organised and set in order. We love liberty and will not let it go ; but is it not a serious question whether we have not been working too much at haphazard? A solid square is impregnable in Christian as in ordinary warfare. Again and again in connection with our affairs on both sides of the border it is said, "There is something wrong somewhere." If this be true shall we not unitedly see where it is and right it? Reformation might be a blessing even to us.

In the settlement and support of our pastors. In the conduct of business in the churches and in the Union, in teaching and retaining the young and the intelligent, in our duty to embryo churches, in giving students more opportunity to practice preaching, to missions at home and abroad, and in many other things there is surely something to alter and improve. Let us use our liberty in attempting this, and "make the bounds of freedom wider yet."

Here let me record my thankfulness for the good things we possess. The Provident, Beneficiary, Building, and Augmentation Funds, the Total Abstinence Society, are excellent institutions—let us increase their efficiency and add to them. Here let me render honour to whom honour is due, and speak with cordial appreciation of Mrs. Charles Rose's Book Fund for students. That was a noble conception worthy of a woman's heart! May God send her great success and fit recompense.

And may I suggest that a fund might be raised to supply the ministers with current religious literature from our libraries, or that each church should do this for its pastor. This would be a benefit which would return upon the denomination in increased pulpit power.

Finally, let every church be a working church—a droneless hive—where "All at it and always at it" shall be the law and history of membership. Each in his place doing his best. There is scope for the greatest genius, and the simplest child, and the "meekest of saints will find stern work to do." None need say I am useless. Let the larger luminaries shine in their sphere, and the smaller like the nebulæ of the sky blend together, and send forth a soft yet blessed radiance of truth and love. The weak point in our church-life is that too much is left to the minister. Yet, we believe that if the duty of individual effort were set before the people plainly and kindly, they would respond, for they really love the cause of Christ. Our deacons and teachers stand nobly by their duty, and a trumpet call to the rank and file would bring them up to the help of the Lord against the mighty. Be it ours to sound that call. Be it ours to show and lead the way in Christian service and self-sacrifice. Be it ours to commence the creation of a brighter future. Be it ours to go down into the haunts of sin, and uplift the lost from the threshold of hell to the throne of God. Let us do something—do it now—and do it well. Wholly.

Wholly consecrated to Christ, our victory is sure. Christ is our Contemporary; and our hearts burn within us whilst He talks with us by the way of his purposes which we are destined to fulfil.

As the followers of Him whose zeal for our redemption consumed Him on the bloody altar of Golgotha, our crest, like Calvin's, shall be a heart on fire; burning and shining on and on to the last vital spark,—not that we may glory in our power, not that as a denomination we may boast of a shining array of statistics; but that we may render some return for the love wherewith Christ loved us, and for the agony in which He died to bring our unworthy spirits back to the purity, the peace, and the perfection of God's eternal home.

Christian Efficiency.

By Rev. Thomas W. Lister, of Leslie.

PRESUMING that the purpose of our meeting is practical, I may be allowed to address myself to the most practical of all subjects. This, I suppose, might very fitly be called a gathering of Christian workers, and nothing can be of more importance to us as such than to enquire on what, in the main, does our success depend. Happily, this is not a matter of dispute, and I only refer to it that I may stir up our minds by way of remembrance. The work in which we are all engaged is one. Whether evangelists or pastors, Sabbath-school teachers or tract distributors, we all occupy one platform, and have one aim—the furtherance of Christ's Kingdom in the world. The very stating of our aim states also the secret of our success. The kingdom of God is essentially spiritual, and can only be established by spiritual power. The Kingdom of God cometh not with observation. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth. Except a man be born again he cannot see the kingdom of God. Peculiar qualifications are required for the work of such a kingdom. The eloquence that would make us successful agitators, the acuteness that would fit us to be worthy members of legislature, may be quite ineffectual here. The learning that might qualify us for a professor's chair, the suavity that would make us social favourites, may be equally powerless to produce spiritual results. Yet the giants in the kingdom have been those who have possessed all these, and spiritual power besides. None of these qualities need be at all a hindrance to success, yet, as a matter of fact, God hath chosen the weak things of the world to confound the mighty, yea, things that are not to bring to naught things that are. It surely was no matter of accident that the first disciples of Christ were not men of learning. Only after the resurrection was one

admitted into the number who could boast of superior education. Shrewd men they doubtless were, and not easily beaten in argument, but yet simple in their ideas, and uncouth in their dialect. Evidently it was not Christ's plan to have His disciples educated in the learning of the day, or surely He could have secured such men. The prime qualification was of a different kind. Ye shall receive power after that the Holy Ghost is come upon you. How wondrous the results of that coming of the Holy Ghost! The marvels of Pentecost are not to be traced to anything novel or remarkable about Peter's arguments, but to a subtle something to be symbolized by those tongues of fire. Through the enduement of a divine power the address of the apostle was made to be like a heavenly flame travelling in and out among his hearers, consuming their prejudices and melting their obstinacy. It is to this fire-like power that we must look for our success. It is not given us in these days to see the fiery symbol resting on the heads of preachers. The gift is purely spiritual, and must be spiritually discerned, if discerned at all. Yet, if unseen, it is really present to-day. The Holy Ghost has entered the church to abide for ever. The wonders of Pentecost are being repeated. Men to-day are still anointed with power from on high. Such anointing ought to be the expectation of every believer. In the early times it was not reckoned the privilege of the few. Paul deemed it strange that the Ephesians had not received the Holy Ghost when they believed. We should probably see more efficiency in all branches of our work if we each determined to receive the Divine gift.

There are many servants of God whose success is unaccountable, except on the understanding of a holy unction resting upon them. The life of Charles Finney, for instance, is all mysterious, till the fact of a divine anointing is recognised. A man more apostolic in his evangelistic work could scarcely be met. The record of his life is so full of victory that it is scarcely credible. From first to last his was a career of almost unbroken success. As he travelled from place to place an overwhelming power seemed to accompany his preaching. Villages long wrapped in the slumbers of indifference were roused to religious concern. Districts that had been corrupted with infidelity were made to see and feel the power of Divine truth. All classes were reached, the learned and the rude alike; merchants, doctors, lawyers, judges, and ministers of the Gospel. The most extraordinary manifestations of religious feeling would sometimes take place. Men who had come to mock would be not only silenced, but bowed down with conviction, and made to cry for mercy. Nor were the effects of the preaching ephemeral. The religious life of the places visited was, in most cases, distinctly raised to a higher level, and the converts, although suddenly brought under conviction, were true gains to the kingdom of heaven. Now, it is easy to mention traits in Mr. Finney's character which made him a remarkable man, but all these taken together cannot account for the results of his work, apart from the recognition of a divine power working through him. At the very time of his conversion he was, like Stephen, filled with the Holy

Ghost and with faith, and all through life it was his habit to spend a large part of his time in prayer. He loved to keep himself always aflame with holy zeal, and never thought himself prepared for the pulpit till the Word of God burned like a fire in his bones.

Probably we should hardly desire just such manifestations as those which accompanied Mr. Finney's preaching, or which have been witnessed in our own country under the ministry of such men as M'Cheyne and Burns, Whitfield and Wesley. We think them extraordinary. Perhaps they are not really so. But what we must in our work insist on is that the Spirit of the Lord be allowed liberty to work. Let us consider what our Lord has said: "He that believeth on me, the works that I do shall he do also, and greater works than these shall he do, because I go unto the Father." Greater works than Christ's! Brethren, can it be possible that we worthless things are called to do greater works than characterised the mission of Christ? Let us be alive to our high privilege. Such work can be none other than the rescuing of souls, the work we so much desire to do. "I have ordained you that ye shall go and bring forth fruit, and that your fruit should remain, and that whatsover ye shall ask of the Father in my name He may give it you."

Notwithstanding this wonderful provision for our work, it is very easy to carry on Christian work apart from the divine power. As the locomotive continues to travel after the steam has been shut off until the impetus has been spent, so we may continue moving on the same lines, speaking the same truths, and in the same manner after all power has been withdrawn. Spiritual work can be simulated. The matter and manner, the tones and gestures of a man in earnest, may be so imitated that not only others but ourselves may be deceived. The difference between spiritual and unspiritual work is indeed the difference between life and death! but spiritual death is not quite easily detected. The organisation and efforts of a dead church may be similar to those of a living, and the difference in power may only be discerned by him that is spiritual, who, says Paul, judgeth all things. If we judge of success by the standard of soul-saving, we shall be forced to confess that an apalling number of the churches in our land are destitute of the main element of power. Many of them are very bee-hives of industry, and the picture of prosperity, but, soul-saving is a strange word to them. Such blessings they only indefinitely hope for, and seldom realise. There exertions are purely in the energy of the flesh, and spiritual results would be abnormal. There are churches which do not pretend to embody spiritual life and energy, but are mere institutions for the teaching of morality. The supreme mission of believers is not to teach morals. We are messengers of grace, ambassadors of Christ beseeching men to be reconciled to God. The great gift of the New Testament is not a purer form of law but a new life. "I am come that they might have life, and that they might have it abundantly." "I am the first, and the last, and the Living One." Christian workers must see to it that their efforts issue in the imparting of this new life. Our circumstances are peculiarly fitted to carry us away from the true source of power.

It is an age of industry, energy, and competition—an age of high pressure. Victory everywhere is held out to the strongest and most persevering. Unconsciously we may be carried away in the flood of bustle and excitement. Ere we know it we may be seeking to renew our strength by renewing our exertions, instead of by waiting on the Lord. For want of waiting on the Lord we may find ourselves, like Ahimaaz, running without tidings; like Israel in the wilderness, going against Amalek without a command. Believers powerless, like the disciples before the lunatic, are a pitiable spectacle. Are we careful enough not to grieve the Holy Spirit of God? Is He not grieved, indeed, when we substitute for His almighty power our carnal expedients? Is He not grieved when we mock the hungry multitudes by offering them stones for bread? Is He not grieved when we, who should be the channels of living water, offer to the thirsty ones only muddy mixtures of carnal wisdom and worldly philosophy?

What is the divine anointing, and how is it to be received and maintained, are questions that may be pressed too hard. Over-analysis may lead to confusion. It ought to be enough for us to remember that the source of spiritual power is the Holy Spirit of God, and that if we ask anything according to His will He heareth us. To baptise with the Holy Ghost and with fire must be a figurative expression, yet it must signify the imparting of the divine influences to a very large degree. To be baptised in the spirit of holiness must be to be made holy, and holiness is power. The power that lies in a holy life cannot be computed. One great danger to those who are always preaching is that they may come to preach what they do not practise, and nothing can be more damaging. That man holds a splendid vantage ground whose character keeps abreast of his preaching, and who can in some measure say, be ye followers of me as I also am of Christ Jesus. The influence of such a man lives after him. His stern hatred of worldiness and folly, his large-hearted sympathy for the weak and the suffering, his diligence in the cause of right and good and truth, remain in the memories of the people as a constant and living sermon. Nothing so unnerves the Christian warrior as his own inconsistency. The Nathans who would accuse the Davids of their sin must be irreproachable in their own conduct. Then, again, if the Spirit of love comes upon us we shall be filled with love, and love is power. It stands alone as the mightiest agent for the noblest work. Prophecy, tongues, miracles, all give way to love, and love conquers all. It is the heart-reaching power. Full of love we pray in earnest and preach in earnest. Our prayers reach the ear of God, and our preaching is such that people believe it is meant to do them good. Still further, if the Spirit of truth come upon us we shall be filled with truth, and truth is power. Filled with the knowledge of His will that ye may be fruitful in every good work.

If this divine enduement of power be a reality, why turn from the dynamite of spiritual power to the feeble flint axes of carnal energy? Let us guard against worldly ideas and society, against idleness and indulgence, which all may prove like Delilah's lap where the locks of our spiritual power shall be shorn.

Intelligence.

GLASGOW—ADELAIDE PLACE.—The Mutual Improvement Association inaugurated the present sesssion by a very successful conversazione on 1st October. The Thursday meetings are to be held fortnightly instead of weekly as last year. The Committee have been fortunate in obtaining the consent of ex-Lord Provost Ure to deliver two lectures, one on 29th October on his visit to India, and the other on 5th November, on his visit to Australia. Other lecturers and essayists are to treat of "The circulation of the blood," "Ghosts," "Tobacco," "Music," &c.; and there are to be debates on Instrumental Music, a State Church, the Waverley Novels, and the Channel Tunnel. In the Sabbath meeting, the the course of lessons of the Glasgow Sabbath School Union has been adopted, and each subject will be considered a week in advance. This will doubtless be very advatagious to the teachers.

LESLIE.—The building of the Baptist Church in this town is being fast proceeded with. On Saturday, 10th October, the memorial stone was laid by Henery Robertson, Esq., Eden Grove, Dairsie, in presence of a large gathering of people from all the congregations in the town. There were also several friends present from the Baptist Churches in Edinburgh, Kirkcaldy, Cupar, Largo, and St. Andrews. The pastor Rev. T. W. Lister, read a copy of the statement which had been prepared for insertion in the stone, and introduced Mr. Robertson, presenting him in name of the church with a silver trowel with which to perform the ceremony. After duly laying the stone, Mr. Robertson delivered an address, in which he traced some of the steps that had led to the formation of the church and spoke with appreciation of the work that had been done as well as of the enterprise that had now been set on foot. Rev. William Grant, of Edinburgh, offered prayer, and was followed by Dr. Landels, of Edinburgh, who, after expressing with Mr. Robertson his warm appreciation of the success that had followed the formation of the church, passed on to speak of the relation in which Baptists stood to the other denominations in Scotland, giving a most clear and forcible exposition of Baptist principles. Votes of thanks terminated the meeting. On Sabbath 11th, Rev. W. Grant, preached morning and evening in the Town Hall to good congregations. In the evening a collection was taken for the building fund amounting to £10 18*s*.

MILLPORT.—Rev. James Paterson resigned the pastorate of the church here last month.

ST. NINIANS.—In the course of last month a pleasing and interesting service was held in St. Ninians' Churchyard. A number of the members of the Baptist Church and many of the villagers gathered round the grave of the late Mr. John Robertson, where a handsome and substantial structure of several blocks in obelisk form, has been erected to his memory as an able preacher and temperance reformer. The company sang several hymns which deceased loved to sing, joined in prayer, when two short addresses were given regarding him whom they delighted to honour. The inscription is as follows:—"This stone is erected in grateful and loving memory of John Robertson, by the Baptist Church, St. Ninians, and a few of his personal friends, as a token of their high esteem and admiration for his devotion in the cause of Christ and temperance, and as an able, fearless, and faithful exponent of the truth of God in the church over which he was pastor for nearly 40 years. God took him 10th February, 1885, in the 82nd year of his age. 'Well done, good and faithful servant. Thou hast been faithful in a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord.'"

NOTICES TO CORRESPONDENTS.

News from the Churches for the Magazine must be in the hands of the Editor not later than the 20th of each Month.

Communications referring to articles for the Magazine to be sent to the Editor, Rev. G. YUILLE, Stirling; those referring to advertisements and the supply of copies of the Magazine, to the Publisher.

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SCOTTISH
BAPTIST MAGAZINE.

The Path of the Spirit.

By Rev. P. J. Rollo.

John iii. 8.

BY birth we are fitted for life on earth, but not for life in heaven. Nature cannot rise to such a height; flesh and blood cannot inherit such a kingdom. St. Cuthbert comforted his disciples, when hemmed in between impassable land and impassable sea, by telling them that one road remained open—"the way upwards;" but this road is closed to the natural man. Just as, though he may journey at will around the earth, he perishes when he seeks to rise a little way above it, because he has not in him the kind of life which can exist there, so he does not possess the sort of life which will enable him to exist in God's heavenly kingdom.

But this life, to which he could never have risen, has been brought down to him from heaven, and, by its mighty, yet gentle influence, he is born again. So, as by his first natural birth, he became capable of the life that now is, by his second spiritual birth he becomes capable of the life that is to come.

About this new birth there is one thing very strange, mysterious, even awful. The agent who accomplishes it cannot be tracked, either backwards or forwards. We witness its working on the soul as we perceive the presence of the evening breeze in the sound and movement of the fluttering leaves; but whence it comes to do its work, and whither it then is borne, we have no idea. Not so with other forces that we observe. We can measure them up from first to last and show exactly how they originated and in what they consist. But of the Divine Regenerator we can see nothing but the effects.

And this very unfathomableness of the action of the Spirit of God has been felt in all ages, to be a proof of its Divinity. Contrast, *e.g.*, the life which it begets with the being of the worldling. How readily can you trace that spirit from its origin to its end! How shallow is it all—How meanly obvious! Every characteristic of the man points directly to its earthly source. You can discover where he received the amount of education he possesses, where he learned his trade or profession, how he formed his habits, where he picked up the stock of worldly maxims which regulate his life. And you can discern as plainly whereto his life is tending; what manner of man he is becoming; what sort of position he will occupy. The man is being made in the world's workshop, and his destiny is as obvious as his manufacture. Every suggestion of the infinite and eternal has almost

disappeared, and you measure him up pretty much as you would do the motion and design of a modern machine.

But how wonderously different it is with the truly spiritual mind, whose every impulse and movement is full of the suggestion of that other world—a world beyond our comprehension—from which it came, and whither it is bound. How especially does this marvellous contrast impress us when, without the intervention of any visible agency, a man's soul is carried from the one world to the other. Strange would it be to see a man's body changed by an unseen agent, and wafted by viewless hands from earth to heaven ; but stranger is it to behold a man's soul transformed by an unseen power, and his whole being carried into a totally new world of thought, of feeling, and of action. What unspeakable influence, for example, is that which has seized hold of Saul the persecutor's soul and transfigured it? Behold! What he once loved he now hates ; what he once abhorred he now passionately loves ; what once was gain to him has now become loss ; what was once loss has now become gain. Look how he gives up position, friends, great worldly prospects, and embraces with delight a life of privation and struggle. See what vast passion of ineffable love has filled his whole being and made him feel himself an infinite debtor to the whole world, to give as he has received. Whence the tremendous influence which has accomplished a change so momentous? Was it from Gamaliel, from his companions, from the Scribes and Pharisees, hypocrites? The supposition is monstrous, and no other theory will bear a moment's thought which attributes that miracle to any natural cause. And whither is it bound, that wondrous soul? The ship is out on the sea ; its sails are set ; the gale fills them ; with impetous rush it ploughs the main ; yet straight and steady is the course it steers. Whither bound? The port of wealth and honour is left far behind ; every fasinating harbour of worldly pleasure is abandoned ; the ship is standing boldly out and away from all the coasts into which the world's coasters creep with their cargoes—away through the wide-swelling surges to the boundless sea. Whither bound? Instinctively we turn our hearts heavenward at the question, and his own words rise to our lips : "Eye hath not seen, nor ear heard ; neither hath entered into the heart of man to conceive."

From the servant our eyes turn naturally to the master. Soon as we earnestly regard Him, a sense of wonder and mystery comes over us. He is manifestly a genuine man, born into a poor family, in an obscure village, in a down-trodden land. And yet what heavenly light irradiates His life, what unaccountable power goes forth both in His speech and action. Where does it all come from? It is His enemies who were, and have ever been, most perplexed by the question ; and the more they think and enquire about his antecedents, the more perplexed do they become. "Whence hath this man this wisdom, this power?" is the question which ever meets them, and to which they must reply, "We cannot tell"—yet feeling, as they think the thought, that it is a confession of His Divinity. It was this manifestation of the Christ to his soul which constrained Rousseau to

exclaim: "If the life and death of Socrates be those of a sage, the life and death of Jesus are those of a God." It was when thus the personality of Christ rose up before Napoleon on the lonely island of his exile, that he was constrained to ask one of the companions of his captivity what he thought of Christ. "The soldier begged to be excused," says Lacordaire, who tells the story; he had been too busy during his sojourn in the world to think about that question. "What!" sorrowfully replied the enquirer, "you have been baptized in the Catholic Church, and you cannot tell me even here, upon this rock, which consumes us both, what Jesus Christ was. Well, then, I will tell *you*;" and opening the gospel from his memory, he compared Jesus Christ with himself and all the great characters of history; he developed the different characteristics which distinguished Jesus Christ from all mankind, and after a torrent of eloquence, he ended with these words: "In fine, I know men, and I say that Jesus Christ was not a man."

Such was the manifestation of the Spirit of God in the human life of Jesus, and of His greatest servant. Equally unmistakeable, however inferior in power and glory, has ever been the manifestation of the same heavenly spirit in the earthly lives of all his true followers—the citizens of His kingdom, the heirs of His glory. Through all the changing centuries, amidst all their wars and tumults, and sins and sorrows, the Spirit of God has continued to blow where it listed; in all the churches, and outside of them all; now in the palace, and now in the cottage; now in the austere or polluted convent, and now in the hive of busy industry; now in the home of learning, and now in the abode of ignorance; now in the dwelling-place of respectability and virtue, and now in the haunt of sin and shame; but wherever it has blown it has so unmistakeably proved, by the Divine power it has imparted, and the heavenly fruits it has produced, its origin and aim, that the earnest and true soul has ever been led to enquire, "Whence comes this life, this power, if it be not from God? Whither does it tend, if not to heaven?"

It is this question which above all others, we wish to keep before the public mind. While others are discussing, in magazine articles and elsewhere, each from his own standpoint, how it was that Christianity effected such a transformation of the world in the days of its first development, let it be ours to stimulate the enquiry, Whence the vital energy of the Christianity of to-day? For, depend upon it, it is not in human nature to continue to accept, on distant and disputed testimony, the supernatural manifestations of the past, unless it is confronted with supernatural forces in the present. Nor can we ourselves, in such an age as this, continue to maintain a living faith in the unseen world unless we come into living contact with its powers. If we cannot see and show that there is a God who is working upon human souls, and amidst human affairs to-day, as really as in any previous age—such works as none but He can work—we shall not be able to make men believe, or to continue to realise ourselves, that there ever was such a God.

Never was the world more willing to learn than now, never did it

more need to learn the things of God. Surely there cannot be any large class of men who have set their hearts against believing in eternal life. Rather would I imagine that the majority of thinking men would be only too happy to believe in it if they could. I cannot believe that the mass of men would object to be born again if they really understood what this meant, and believed it possible. May there not, indeed, be multitudes of men, little known to our churches, whose world-worn hearts, stained by many a sin, hardened by many a care, seared by many a sorrow, would welcome as a gospel of unspeakable joy the declaration of God, "Ye may be born again," if they could but believe in it? And whatever be their blame in not believing, surely it ought to be our privilege, if only out of pity for their unspeakable loss, to afford them in our life and work a very present proof that He who created them for earth can re-create them for heaven.

This is the real centre of the Baptist position. We came into being as a denomination on a question, not of external ordinance, but of spiritual life; and we hold our ground, not as witnesses for any form of ritual, however high ordained, but for the glorious fact that there is no true spiritual life which is not begotten and sustained by direct contact with the spiritual world. "Ye must be born again" was the word with which our fathers faced the masters in the Israel of their time. It was a high stand to take; but their lives justified it. They were born from above, whatever they lacked. They had their faults; but they were the faults of regenerated men. I would as soon have thought that my father had no natural life as that he had no supernatural one; it was not more patent to me that he had constant dealings with me, his son, than he had constant dealings with God, his father, and I could as readily conceive I am not in existence as that he is not with God. Such was the high profession of our fathers, and such the types of character by which it was outborne. We take the same exalted stand, which leaves us no alternative between a lofty spirituality and deep, though subtile, hypocrisy. Let us be true to it, and them. We have been sometimes congratulated on what we could teach our fathers concerning modern activities, methods, enthusiasms, and charities. It is of more consequence that we should learn what they have to teach us concerning the power vouchsafed to unfeigned faith in the unseen and eternal.

What we most require, as was recently urged on an occasion like this, is power. But what kind of power? Not mechanical power, obtained from the working of any machinery, however perfect, nor mental power, proceeding from any intellect, however capable and cultivated, nor the money power, derived from the amount of wealth which can be drawn in our direction — far less such animal power as is generated by the excitation of the senses and passions. These powers are not indeed to be despised; but the power we most need, and from which all other worthy influence will flow, is moral and spiritual power. And this power, as the whole history of it so amply proves, is only to be found in the spiritual world, and is only to be obtained from thence by the importunity of unwavering faith.

"Lord, increase our faith"—its extent, its intensity, its activity —should therefore be our most pressing prayer. Let us breathe it in confidence.

The supernatural world is as near to us, as open to us, as it ever was to men. In the Bible we have not only a glorious introduction to that world, but a thorough guide, both by way of precept and example, as to how to deal with its mighty powers so as to obtain from them the grace that we require. As such let us constantly use it, employing it, not only as a guide to us in our converse with our fellow-men, but even more as a guide to our intercourse with heaven. The Book needs more to be used than to be defended; indeed they best defend it who use it to the best purpose. Let us see to it, then, that while others may be engaged in attacking or defending this Bible of the sacred past, we are doing our utmost by the hold it gives us upon that great and glorious spiritual world, from which it has come to us, to write in our lives a kind of Bible for our own times, whose living epistles shall be known and read of all men. Thus shall we best convince them that there must have been powers in action above their comprehension in the days of old, because similar forces are in constant operation in their very midst.

Our Church and the Young.

By Rev. D. P. McPherson, B.D., Glasgow.

IF we but soberly ponder the unique intrinsic character of our church, her scriptural outstanding from all other Christian denominations, we cannot fail to conclude that our hope and our hearts are not ultimately with existing and ripe denominations, but with the growing, unripe powers and rulers of the world's to-morrow and the day after—the young, and the young yet to be.

At the outset let me say I do not assert the immaculate conception of the Baptist denomination; I do not say we are the only people on the face of the earth who are right and pure; I do not say that all other Christian bodies must shut their chapel doors, or sell out and join the Baptist denomination. Thousands of Baptist people are "a peculiar people" in more ways than one—a peculiarly peculiar people, not continually zealous in good works. No, we must not claim for ourselves as individuals and local churches immaculate virtue, nor call ourselves the only people who make the word flesh. We but stir up strife and prejudice by so doing, and fellowship a certain man who "stood and prayed thus with himself." I am not now considering the practical moral *status* of the individuals in this or that church over the land. In this respect we might easily learn of all Christian bodies, even the Roman Catholics. We might go to the heathen for devotion.

But it is the Scriptural ideal in our visible church which I call unique and intrinsic when compared with other Christian visible churches, together with the Scriptural and ultimate results inevitable therefrom, if our church ideal be humbly and patriotically followed. We claim as a church—and it is freely conceded by all others—that we stand upon a distinctive faith, or, for convenience now, a symbol all our own—immersion, a water-grave. We know no baptism but this. Here we are absolutely and entirely distinct from Presbyterians, Methodists, Episcopalians, and Independents. We are the only church distinguished by a water-grave, and a water only. Suffer two or three trite scriptures which trace the successive developments of doctrine and life, and upon which our church relies as fundamental and divine. The resurrected Christ, speaking already on the threshold of the ripest and last age of our world, the spiritual or Christian dispensation, says:—"All power is given unto Me in heaven and in earth." "Go ye, therefore, and make Christians out of all nations, baptising them into the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and lo! I am with you alway, till the end of the age." What did Jesus really mean by this commission? The Pentecostal Day in the Acts explains it for us. Peter preached the death, burial, and resurrection of Christ. The people were pricked, repentant, and saved. "Then they that gladly received his word were baptised, and the same day there were added unto them [the Jerusalem Church] about three thousand souls." But how baptised? In what manner? Well, the very word "baptise" should itself tell us, but we shall let other Scriptures speak. Passing by the baptismal scene in Jordan, we hear Paul's explanation in his Epistles to Rome and Colosse—"How shall we that are dead to sin live any longer therein? Know ye not [they surely learned it in their symbolic water-grave, in which they lay in the likeness of Christ] that so many of us as have been baptised into Jesus Christ have been baptised [buried symbolically] into His death? Therefore, we have been buried [entombed] with Him by baptism into death, that, *like as* Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life [Christ's life]." "For, if we have been planted [in Holland the cemetery is called God's Acre] together in the likeness of His death, we shall be also in that of His resurrection." "Buried with Him in baptism, wherein also . . ." And, if it be said that spiritual baptism is meant by the Apostle, very well, we say (without other argument now), it is still a burial, a baptism, and our water-grave, and nothing but the Baptists' water-grave, is the natural husk, mould, or measure of the Christ and Pauline truth. And it is a matter of pardonal pride in us that the calm, unprejudiced scholarship of the world has conceded to us the simple and primitive orthodoxy of our baptismal uniqueness. The only charge laid against us is that we will not reciprocate, as other churches are willing to do, and will not accept their baptism as they accept ours. But we cannot—nor *will* not, for this may imply a pharisaic stubborness, but we simply and naturally cannot, because of the indissoluble and

sacred relation between our symbol and that symbolised, the visible and the invisible; between the water-grave and the grave of Jesus.

Upon great annual tea-meeting occasions, when inter-denominational joke and cheer abound, flavoured sometimes with a little sentiment just for the annual occasion, I have heard ministerial brethren of other bodies endeavouring to flatter us by minimising our denominational differences by saying that it "was only a matter of much water or a little water." Aye, this is all, if we disassociate the figure, and the truth figured; if we rend Scripture, that is woven throughout. But so long as Baptists, on every baptismal occasion, see repeated and preached, as no sermon can do, before our eyes, in our symbolic water-grave, the death, burial, and resurrection of our Lord, and Christian—of Christian in the symbolic burying away out of sight of the old man and his deeds, and the rising up from the waters, of a new personal creation, a new world-kingdom wherein is to dwell righteousness—so long as we see these atonement enactments rehearsed in our baptism, and in our baptism only, we must courteously but firmly dissent from the well-meant but unscriptural and illogical assertion, that it is only the matter of little or much water which divides between us and other Christian bodies. We must have water enough for a grave—a *grave* this and no more necessarily—but this much and no less necessarily. Just as in God's house and pulpit I dare not, for friend nor parent, nor for charity's sake, preach a sermon less than the height, depth, length, and breadth of the Atonement Cross, even so I dare not detract from nor change the same Gospel in the same symbolic measure which is preached and visibly rehearsed upon every baptismal occasion. If there is sermonic heterodoxy, there must inevitably be baptismal heterodoxy, and we can no more reciprocate, compromise, or abate, with respect to baptism, than we can with a sermon that is not the measure of atonement truth.

More, we can no more compromise with respect to our baptism than with the elements of the Lord's Supper. We use enough bread to break, to set forth the Atoner's broken body, and we use enough water to show forth the same sacrificial truth. And we preserve the natural and indissoluble relation between the two ordinances by using enough water to visibly show forth the one atoning fact in its cause and effects—death, burial, resurrection, glorification, unity. If we do away with the enough water (our water-grave), why not also do away with the broken bread and poured-out cup? But as each Christian communicant breaks the symbolic bread and drinks of the symbolic cup, so each is buried in the symbolic water-grave, and raised out of the symbolic womb a new creature with and in Christ Jesus. The same person in the two ordinances commemorates substantially the same blessed facts. Thus we see the natural twin unity in the two ordinances, and if we attempt to separate or change in the name of charity, the rending of atonement doctrine is the homage we pay to charity. So then we have nothing for it but to gratefully abide faithful to the measure of our sacred atonement and regeneration symbols. And I protest, we are not modern Pharisees, we are not exclusive bigots when we do this. We are constrained to

it by the natural and logical necessity of atonement facts. These, not our opinions or wishes, carry us along on their mighty current without any reference to, or comparison with, other Christian bodies. I repeat it, it is here, not a matter of moral comparisons, of church measuring itself by church, not a matter of superior or inferior individual virtue. If I may so say, it is deeper than this, it is before this, independent of this. The Eternal Word and the Cross of Christ determine and command for us. We can and should be friendly toward other Chrisians; we may co-operate as far as we go together; but the natural and logical drift of our water-grave distinctiveness carries us, without our will or say, onward into an exclusiveness and inclusiveness the perfect size of the resurrection grave of our Head.

But they say that Baptists (I use this denominational term for popular convenience) are set against Christian unity. To-day a great number of schemes are set on foot to secure this desired end. The Evangelical Alliance, a noble institution, having for its significant motto, *Unum sumus corpus in Christo*, had its annual sitting in Glasgow the other week. Eminent Christians spoke with spirit and power. The opening address, having for its subject, "Christian Unity by Way of the Cross," was excellent and edyifying. The speaker urged upon all Christians the spirit of sacrifice even unto Christ's Cross for unity's sake. I assented to his every word; but I confess to a cruel suspicion at the time, that the preacher, though no doubt all unconscious, would not be willing to follow as far as his own teaching inevitably and logically led. Christian sacrifice unto Christ's Cross if need be, the price of unity. And this is Scriptural. Now our brethren of other denominations insist, with ourselves, upon baptism as a Scriptural obligation. They and we are one here. But the mode of baptism, as they call it—viz., sprinkling, immersion, or pouring—is not a matter of serious conviction with them. With us it is; for the mode and the baptism are one, and is simply and absolutely a burial. We have serious convictions for reasons already stated upon baptism; these convictions settle around the water-grave. Why then, and reasonably and charitably so, should not our brethren without the serious convictions respect ours, and come over to us? They thereby do not sacrifice; they do not sacrifice even a serious conviction; and their calm scholarship assents to our primitive apostolic orthodoxy; and they please—Christlike—their brethren—their "weaker brethren," if so they choose to call us. I do not mean this as a funny clever joke or sally. God forbid it. But I do feel the Scriptural and charitable reasonableness of my proposition, and I do see here, and here only, the effectual and real ground of unity. *Unam sumus corpus in Christo.* Yes, and our baptismal symbol, our water-grave, makes this motto visibly living and real, guarantees and perpetuates a doctrinal unity throughout Scripture, preserves the sacred relations in the ordinances, and visibly plants and unifies all Christian bodies upon the perfect measure of atonement truth.—"One Lord, one faith, one baptism." And if our Dissenting brethren—for I really do regard them as the original Dissenters—are willing to build their churches upon the foundation of our water-grave, we Baptists shall be willing

to sacrifice, for their sake, what to them is distasteful, the denominational name, Baptist. For I do hold that every increase of denominational names is a positive hurt to our common Christianity, and an additional departure from Christian unity. We shall be willing and glad, therefore, to wipe out all denominational names, and simply be named the Christian Church. Oh! then, how soon the grinding dominion of sin would be broken; the blessings of Messianic prophecy and purpose would break upon our heads; and the forces of the Gentiles, and the crown and glories of the earth would pour within our gates. But Baptists are called narrow and exclusive. On the contrary, we are the most liberal and charitable. We have the simplest and easiest creed. We are the only church that has no human hindering interventions and restrictions. We have no confessions, no written rules. Our church foundations visibly stand upon atonement doctrines universal as mankind, and out of which comes the unrestricted invite, "I am the resurrection and the life: whosoever liveth and believeth in me shall never die"—built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief Cornerstone. And what vast and vital interests are conserved and proclaimed in no uncertain manner in our symbolic water-grave. To-day there is crying need for a faithful ministry of the "Thus saith the Lord," and all Christian churches are one in feeling the importance of pulpit preaching, which shall be the measure of atonement truth, and we do not long bear with a man who comes short of it. But oh! let me appeal to you, fathers and brethren, whether of or not of the Baptist Church, how much more even ought we to guard our atonement symbol, because each baptismal occasion is greater far than a sermon, in that the whole Gospel of grace, of personal regeneration, sanctification, and glorification is enacted before our very eyes, as well as preached in our ears, as the Christian convert is buried and resurrected in the likeness of his Saviour. Why not, at least, put baptism upon a level with correct preaching, and proclaim it and hold to it with an equal and fervent tenacity? "*Suffer* it to be so now, for *thus* it becometh us. . . . " Why not? Why not? Why not? For atonement truth cannot shrink, cannot be perverted, no more than can metal in the mould, while you hold it loyally in its symbolic water-grave, its supernatural, natural husk, its mould.

It is thus easily seen, as already shown, that our primitive uniqueness as a church is not arbitrary nor mechanical, not of our own election, and not of the letter only. There is a moral element in it, a moral teaching and tendency. It touches us at spiritual points, and a moral obligation is thereby put upon us to observe and perpetuate our distinctiveness. I have surely, to some extent, made this clear, but suffer me to expand further, just in a detail or two. For instance, our church's unyielding distinctiveness declares and emphasizes the inspired and binding authority—without option or delay on our part—of the King's word in its every known Thus saith the Lord. And the severe and narrow literalness, if many are pleased to call it, of our distinctive faith, has at least the tendency of throwing the

world's memory and conscience back upon the original transgression, which was merely a trangression, of the apparently severe letter of law. And we all remember how the reverend and zealous serpent spiritualised the letter, and spirited the conscience and consent of the woman. Oh, at this seemingly insignificant transgression of the letter of the perfect and spotless law, through which came death and all our woe, a moral necessity is laid on the church to stand guard with fear and trembling.

And what a tendency there is in our distinctiveness to deepen the gulf between a barren secular State and the Christian Church or State; to blot out the deception of the heredity of domestic virtue; and to preserve a regenerated and responsible personal church membership. What a mighty disestablisher the Baptist principle is. It is more natural and potent than British legislation. Let all the churches stand upon our foundation, and Disestablishment of the State Church is already wrought, and we are all one in a Millennium Church State.

We have, then, a peculiar duty, as Baptists, since our serious convictions gather about a peculiar and primitive faith. Is our duty ended with complacent boasting; with an unheroic contentment with our present non-expansion, and our present feeble and scattered numbers? Have we not a larger, a riper, and a more deserving future? Nay, must we not have this glorious future if we keep alive to our ideal distinctiveness? And should not our truth distinctiveness and conviction fire us up to look into that future, and rise to its noble occasion for our churches' sake, for truth's sake, for unity's sake, and for man's sake? And if an intelligent conviction grips fast our Baptist faith, then nothing under heaven can dispirit us, or cast down our faces and our purposes from our future. Numbers are not the final criteria of strength. The combined Christian missions of the world are the merest infant before the Indian giant, but power is with the child. The American Baptists counted out, we are a very weak people numerically. But if we believe that we hold the key for the ultimate solution of all perplexing and internecine problems, and doctrinal and denominational diversities: if we believe we can humbly and charitably offer to all Christian bodies a common foundation upon which we may all build, "neither Jew nor Greek," Presbyterian nor Episcopalian, Independent nor Baptist, but a supernatural bodily unity in Christ Jesus—"in whom all the building, fitly framed together, groweth to an holy temple in the Lord"—if this is our steadfast belief, and we abide loyally by it, we must have a grand future—grand even though it ended in defeat, still grand in defeated heroic endeavour, but grander still in success, for victory, in the "thousand years" of God, sleeps in our principles.

Believing then, as we do, we ought to lead the van of all mission enterprise and of all church extension. Well, shall we intrude upon other Christian organisations and proselyte? No. It is a mechanical and prejudicing and warlike business. The law of Christian kindness and forbearance, as well as political reasons, forbids this. The end does not sanctify every means. And proselyting is not a natural,

a spontaneous, and an easy mode of extending our faith. The riper adult members of other churches are stiff and fixed in denominational doctrine and habit. A long line of genealogical associations, sentiments, traditions, and tastes are formed, which are often stronger than fact. In short, this seasoned material, paradoxical though it is, is not entire and satisfactory Baptist material. But the young, those sovereign powers of the world's to-morrow, those destiny makers of the future, are not so. They have no fixed and dominant prejudices to over come, no sacred and ripened ancestral associations from which to break or battle with, and no intellectually rooted forms of belief to unbelieve. The virgin young can, therefore, be laid hold of and trained up in their most delicate tendrils and dispositions, in and out of the untouched, unformed religious nature. Without let or hindrance within, we may apply in a natural and virgin simplicity our distinctive faith to, and excite thereto the opening thought of their virgin mind; and the body and substance of their mental and religious temperaments and tendencies, their opening conscious personalities may thus be judiciously, silently, and effectually cast within the measure of our church doctrine. We thus leaven the young, body, soul, and spirit. They become Baptists in deed and truth, and their children's children, till Baptist sentiments flow in their blood—their fathers and great grandfathers, their uncles and aunts, their sisters and cousins are Baptists; and such material, with the ring of gold throughout, is the much-to-be-prayed-for material for the foundations and pillars of our future church. And if it still be argued that this is proselyting, we reply, No. We are entering a virgin sphere, and may claim material where there are no monopolies in God's sight, but where all Christian claims are common. The persons and outward relations of the young may stand indebted to a particular home or church association, but their immortal mind and spirit is common property before God and every rank of Christian influence. "Woman, what have I to do with thee?" and the law of our land, in compulsory education, for instance, proves the validity of my contention. As never before in the world's history should Baptist eyes be open to the signs of the times, and our hearts and hands ready unto every fruitful opportunity. One cardinal reason for the rapidly increasing strength of the American Baptists of the United States is found in the congenial Democratic atmosphere of all the free institutions of the State. And our own British atmosphere is becoming more and more healthfully Democratic; and if the fathers of to day are Democratic, much more the fathers of to-morrow. It did not used to be so in these islands; but, thank God, He is changing the times, and now the whole political and social atmosphere is more and more merciful toward our Democratic church. Are we improving the sublime occasions which God is ripening for us all around? What are we especially doing among the virgin young—that strange, new, Divine, no-man's-land, because every man's land? I was told last week that in populous rural villages and districts all over Scotland it is the great exception to see a child in church. We should be astonished at our moderation in our work, or our no work rather, upon the foundations and fountain heads of society and of our church.

The great organised agency for service among the young is our Sabbath School. We should immediately lay this mighty instrumentality under contribution to our church by first laying ourselves under contribution to it. Our church should put forth her hand more generally and paternally upon the head of the Sabbath School. Church and School should draw nearer together until a touch of sympathy and co-operation is established. The church should father and train the school, and the school be made a training-home and nursery for the church. We should endeavour lawfully and generously to outshine other denominations in this work, and compete even with the public schools, in our systematic and trained zeal and labour, and in our legitimate attractions to draw and hold, and impress ourselves upon, the receptive and yet critical and discerning minds of the young. One of our mightiest powers, one of our grandest successes, lies in getting an attractive name for ourselves among the young. Plant your denomination in the likes and tastes and the associations of the wee ones, and the lads and lasses, and you have already gained a prophetic and fruitful place in the mighty nation of to-morrow and the day after. Ways and means multiply to secure these desired ends which we cannot touch upon here, but which would follow as we faithfully advanced and made beginnings.

In closing my address, I would fain, here and now, beg leave of the Baptist Union of Scotland, assembled here in its representatives, and sovereign here and now in its concentrated assembly, to propose that it open its arms and welcome to a share of its time and thought a Sabbath School Convention or Association, to be organised and governed in some such way as the Union itself, and have a thoroughly digested programme, with vigorous names thereon—a programme covering every topic, and every department, and every variety of Sabbath School and other work among the young. This would in no way interfere with existing Union Sabbath School work. They have both the Union and the denominational Sabbath School Society in the United States, and the two in no wise clash, but in some respects stimulate each other. But, by having a Sabbath School Association in connection with our Union, we would be placing it under the conservative fostering supervision of our church, and more immediately and satisfactorily be putting ourselves in living influential contact with the young. If a reliable and responsible committee were formed from the Union, proposals and plans could be submitted for discussion and approval or rejection, and questions asked, all of which could be done in such committee meeting as could not be done here and now.

I do sincerely hope and pray that you may not only see your way to give this proposal a kind and candid consideration, but that it may result in definite and prompt organised life, and be a mighty and a general beginning of fruit-bearing to our local churches, and to our beloved church at large.

It is only mutual confession and mutual forgiveness that can lay the foundation for a lasting reconciliation and enduring peace.

Embezzlement of God's Funds.

STARTLING but true. Has God indeed made His children trustees, guardians or stewards of funds, for which He will recquire a strict account? No denial of this will be made by any child of God who has even a limited knowledge of the Bible. But who can explain the deadly apathy and lack of realisation that covers and hides this truth from the hearts of so great a proportion of the Christians of this day? Is it not the strategy of the devil, to keep this truth in the background of every Christian heart, and thus, not only to strangle if possible the spiritual life itself, but to stay the progress of the kingdom of God in the world?

What is imperatively needed to-day in almost every agency that is used to save *men* and the *world* from sin and eternal death? Some one will answer, "More prayer." Yes indeed; but the prayers of multitudes of professing Christians cannot "go up as a memorial before God," because the "alms" are absent. It is necessary to bear constantly in mind that God requires more than praying. The Prophet Malachi declares to Israel, "Ye have wearied the Lord with words." Following closely these words come those more startling, "Ye have robbed Me in tithes and offerings;" and it is particularly stated as the reason why they "were cursed with a curse."

It is very noticeable that the condition of "pouring out a blessing" is "bringing in the tithes and offerings," which was strictly the rendering back to God that which was His property. The promises then follow. Great numbers in the Church of Christ, at this age, would doubtless plead ignorance and innocence of the crime of robbery of God's funds. A statute of our State requires the trustee of a savings bank to be present at the meetings of the Board, and on his absence twice consecutively, his trust is forfeited. He must know his responsibility, and discharge the duties of the position. Does not God require of His trustees time, thought and study, how best to use His funds for Him?

Human justice looks with severity upon the misuse and perversion of trust funds. Can the infinite mind look upon the embezzlement of His trust funds with less abhorrence than men? The prophet Malachi has given the answer. Christ teaches the same principle, if the parable of the talents means anything. Paul devotes nearly whole chapters to instructions concerning the right use of money.

The cry is heard, "Come over and help us!" from nearly every mission station where the gospel is planted; from Africa's millions untold, and from the waste places in our own land. In reponse to this call, none can fail to see what is needed. God wants the money that is already His, put in the care of His children, as "trust funds." Supposing the angels had this trust,—how would they use it?

Well did Spurgeon say, "The question is, whether we shall be

saved if we do not send the gospel to the heathen." If the foregoing is true, is it not a startling fact that thousands upon thousands of professing Christians are going to the judgment of God under the charge of embezzlement of trust funds?

What Doest Thou Here, Elijah?

By George L. Heath.

What doest thou
In the cave of doubting and unbelief,
When the Eternal One,
Waiteth to give thy soul relief?
The work is done;
Go forth
And stand upon the mountain crest,
And, trusting, take the promised rest.

What doest thou
In the cave of idleness to-day,
When the harvests bend,
And labourers toil, and hope, and pray
Until the end?
Go forth
And stand upon the granite hill,
And there in patience learn His will.

What doest thou
In the cave of selfishness to-day,
On a kingly throne,
Demanding that all things help and please
Thyself alone?
Go forth
And stand where thou canst see displayed
The deep distress that needs thy aid.

What doest thou
In any cave where thy soul doth hide
In shame or in fear?
No longer in the shadows abide;
Thy God is here!
Go forth
And listen to the still small voice;
Attend what it commands, obey, rejoice!

Present-Day Letters.

II.

My Dear Arnold :

Imagine me seated in my study (ridiculed sometimes by you on account of the dull old theology which looks out from its dingy book-shelves) with my books about me, gazing into the cheerful fire, while the chill November fog outside wraps everything in gloom. It *is* a cozy place—say what you will. In spite of Turretin, and Calvin, and the Puritan divines, I feel a sort of poetic reverie stealing over me—an experience so unusual that I am impelled to improve it,—and so I turn to my desk to write to my old friend. Somehow, whenever I get into that "sweet mood" of which Wordsworth speaks, when pleasant thoughts bring sad thoughts to the mind, your image always rises before me. This is not only because I know that no one will sympathise with such moods better than yourself,—it is because life with its strange dark story has brought us very near to each other. We have suffered alike, and we have both of us been supported in our trials, which have pursued almost parallel lines, by the same great truths, although you are accustomed to put them into new fangled forms, of which I don't approve at all. So as soon as the influences of flickering fire-light and the sombre autumn began to affect me, as I suppose such influences affect at times the most arid theologian, I resolved to write out some of my thoughts ere they had vanished like smoke, leaving nothing but a vague memory behind.

But—Crack ! bang ! hurrah ! What a row is being made out of doors. Ah ! I remember, 'tis the fifth of November, which is still celebrated by the English youth with fire-works and Guy Fawkes processions. Anything more hideous than this annual commemoration I can't conceive. It ought to be put down by Act of Parliament. It keeps up sectarian bitterness ; it is a ridiculous farce ; it is usually accompanied by some accidents, and it has disturbed my delightful mood. I feel the old spirit of the controversialist coming over me, and my letter, instead of being poetical as I intended, will be critical and fault-finding—I am sure of it. How glad you must be that you live in Edinburgh with its philosophic calm, instead of London with its tumultuous, and restless life, its wild democracy, its fifths of November. For I am told that in Protestant Scotland there is actually no

observance of this great day, when Guy Fawkes did'nt blow up the Houses of Parliament.

My letter has rambled, but I am now coming to the point. Lately, I have been reading again, after a lapse of more than a dozen years, Tennyson's "In Memoriam." It is much more intelligible to me now than it was then. The experience of life illumines for all of us many a page of literature which once was obscure and unmeaning. But still there are parts of it which I do not understand, and which seem to me devoid of sense. You know that I never was a great reader of the poets; that a chapter of Hamilton interested me more than the newest poem by Tennyson or Browning. One reason is because of the vague, wandering hints at ideas rather than full-blossomed ideas, which modern poetry contains. Now, some of the "In Memoriam" is to me either unintelligible or silly, and the author of "Obiter Dicta" says in his sparkling essay on Browning—of course you have read "Obiter Dicta"—"A sane man ought not to be unintelligible. A great poet may tax our brains, but he ought not to puzzle our wits. We may often have to ask ourselves in humility—What does he mean? but not in despair—What *can* he mean?" Yet it is this last question which I have been forced to ask more than once. What, for example, can Tennyson mean by "the far-off interest of tears?" What sort of *interest* is it? Then what *clear* idea is conveyed by the following jumble of wild clauses:—

> "Let love clasp grief lest both be drown'd,
> Let darkness keep her raven gloss;
> Ah! sweeter to be drunk with loss,
> To dance with Death, to beat the ground,
>
> Than that the victor hours should scorn
> The long result of love, and boast—
> 'Behold the man that loved and lost,
> But all he was is over-worn.'"

To me, as a mere practical man, it seems more desirable that the victor hours should utter what bosh they choose than that I should become drunk with loss, should dance with Death, and in other ways conduct myself like an inmate of Bedlam. But I suppose there is some hidden beauty in this passage, and certainly it is most effectually hidden so far as I am concerned.

I know that you will reply by deriding my want of poetic insight and what not; but I think I have a soul which can appreciate the sublime or the beautiful if only it is exhibited or expressed. Give me a page of Milton, for example, and his imagery, clothing the loftiest conceptions, is as delightful to me as to you. Wordsworth, too,—

the poet for unpoetic minds, as John Stuart Mill calls him—I can understand him, I think; but since his time there has arisen a tribe of poets whose views of truth and life and man may be profounder than Milton's for ought I know, only I can't for the life of me find out what they are. Poets, like orators, should, in my judgment, have *something* to say, and should *say* it, or they are not poets any more than the utterer of meaningless paradoxes in magniloquent language is a true orator.

There is very little news to tell. My ministry is not without its encouragements. Our friend Hughes sometimes comes to hear me and seems to be seeking after "more light" with deeper earnestness than ever. He says that he has had a letter recently from you. I hope to be of use to him. But how poor and unprofitable my ministry seems to myself. I sometimes fear that the "Well done" will never be pronounced upon me. Pray for me that my faith fail not.

E. B. Worth.

The Christmas Party.

By Mrs. Hinton Dothie, Penn Fields, Wolverhampton.

OW nice it is to be kind to those who have not many pleasures!" the mother said to her children one wet autumn day. "I wonder who could think of something specially nice to do at Christmas time." She did not say any more about it, but left the little seed to bear fruit.

The children were five, twin sisters of twelve years old, (Annie, particularly thoughtful for her age), and three boys, Walter, ten, Harry, nine, and little Percy, who was only six, and was the pet of all, though often in difficulties because he wanted to be a "big boy" like his brothers.

"I wonder what Mamma means," said Annie after pondering awhile. "Oh! let us save up all our pennies, and then throw them about for little beggars at Christmas: wouldn't that be a good plan?" said Harry. "No," exclaimed Kate and Walter, "I know a better than that. Let us save them up, and get something really good for old Molly," but neither suggestion quite satisfied Annie who thought "Mamma meant something of their *own doing*." They all agreed to take their thoughts to her, and ask if there were not some better thing to do. So the next day the subject was renewed, and the children's ideas freely told. "And we want your plan, dear mamma," they said, "your smile says you have one!" "Remember, dear ones, that to serve others must *cost* us something; what is there that you could *give*

up, at Christmas time?" The little faces looked rather blank. "Do you mean our own party, mamma?" "Would you like to change guests, and invite really poor children who never have such pleasures, instead of your own friends?" The blank faces brightened at once, and "oh yes" burst from them all. "Well, take time to consider it because it must be *one or the other*, and you had better be quite sure which you would like best."

Very soon the little seed mamma had sown sprang up, and an earnest desire to carry out the suggested plan took possesion of them all. "How can we amuse them?" was then the question. "Suppose we have a Christmas tree, with something on it for every one," said mamma. "And some of our toys, we can give to put on it," said Walter. So Annie received, and put in order, everything that could be willingly set apart for the Christmas tree, and Kate, Walter and Harry set to work, under mamma's directions, making gay scrap books. Many a broken toy was mended, pincushions made, cuffs and scarves knitted, indeed it was such a busy household through the dull November days, that nobody had any time to be fretful! Papa promised oranges and apples for everybody as his contribution, and mamma, of course, was general manager of the whole.

Twenty poor children who did not get invited to such a treat as a Christmas party!—well, it was not difficult to find them. Mamma knew plenty, and all the children had a voice in the matter. There was a little lame girl they knew who "must come," and a crossing sweeper and a watercress seller. The list was soon made out, and mamma and Annie went to invite them.

"Won't they have no shoes and socks," asked May gravely?

"Yes; of course."

"But not such nice clothes as ours?"

"Patched, I daresay."

"Then we must wear our worst ones, mustn't we, mamma?"

"Your everyday ones, dears."

The long-anticipated event came at last, and all their toys were spread out in the play-room for the entertainment of their guests, Of course the little strangers felt very shy at first, and Harry came and whispered to his mamma, "They *don't know how* to build with my bricks!" The rocking-horse was a great delight, and helped to make the children feel at ease, and before long they were all playing merrily together. When tea-time came, it was easy to see how unused they were to such a scene; but the children of the house waited on them like so many good fairies, and supplied all their wants with ready, watchful care.

"Now for the tree!" whispered Harry eagerly, when even the nice things of the table could not tempt the little guests to eat any more.

"Come with me, dear children, I have something to show you," said mamma, leading the way to the room where the surprise was prepared. When first the tree, with all its treasures, stood revealed, the little visitors were too utterly astonished to make a sound, except a long-breathed "O-o-o-h!" But very soon came such a shout of delight—it was well that nobody cared how much noise was made!

One little girl, however, was found in tears in a corner, and being questioned as to the cause of her trouble, "Its—so—splendid!" she sobbed, "and I've dreamed about 'em, often!" Plenty of time was given for the examination of the tree, and they feasted their eyes upon it. At last, when they were all seated, the privilege of distributing its treasures was given to Percy. Mamma had arranged that no child should have fewer than three *suitable* gifts, and as she, with papa's help, gathered the many fruits of the tree, the name was called, and the child came forward to receive it from little Percy's hands.

"Did we *ever* have so much pleasure as this in having things given to us?" said Annie to Kate, as the four watched, with glistening eyes, and happy hearts, the boundless delight of the other children. They had entreated that there should be nothing for *them* on the tree, "that we may have nothing to do, but see the poor children enjoy it all," they said. The servants, however, were not forgotten, nor papa and mamma, who found, to their surprise, something for them on the branches. The last thing taken from the tree was a musical box for Percy, who had with so much pleasure given all the rest into other hands.

There was much admiring of each other's treasures, and many thankful words to the kind friends who had given them such a wonderful treat; and then they sang, and papa, after saying a few kinds words to them, offered a simple prayer to the loving Father of them all before they went home. And what marvellous stories they had to tell of the fairyland they had been in! How rich they felt in knowing so much they had not known before! How their faces beamed with delight whenever they saw anyone belonging to that happy household! Years after there were remains of the fruit of that Christmas tree among their little hoards, and *in their hearts* the memory lived of loving kindness, the dearest gift of all. And those who had the joy of giving learned by heart how truly it *is* "More blessed to give than to receive."

Correspondence.

THE HISTORY OF THE BAPTISTS IN SCOTLAND.

SIR,—As the inaugural addresses of the Presidents of our Union are representative of the Denomination, I wish to take exception to that part of our present President's address, as given in your last number, which deals with the history of the Baptists in Scotland. I refer to the following paragraph:—

"Little over a hundred years ago the Baptist name and profession were unknown in Scotland. It was only in the year 1763 that Archibald Maclean and Robert Carmichael became anxious on the question of baptism . . . . . then, *only two Baptists in all Scotland* Now we have 89 churches. . . . . ."

These statements evidently were written without due consideration,

or they are the result of a slip of memory, as they do not correctly represent the facts of the case. It is not a fact that "little over a hundred years ago the Baptist name and profession were unknown in Scotland." (1) There is undoubted evidence that a hundred years before that time there were Baptists in Scotland, at least in Leith and Edinburgh, where they met as a church and made their influence felt in various ways. That those Baptists made their appearance in connection with the army of Cromwell, and departed with the return of that army to England, is at best but a convenient assumption. As in England the Baptists did not certainly originate with Cromwell's army, neither is it likely that they did in Scotland. The Commonwealth was favourable both in England and in Scotland for their coming into publicity, just as the "Restoration" was most inimical to their continuance. But their existence in history stands out as independent of both. Even the Revolution in 1688, did not bring with it much favour in Scotland to religious parties, except to the party which, in consequence of it, was constituted the Established Church. A generation passed ere much progress was made in the way of free and independent thought and action in ecclesiastical affairs.* Towards the end of the first quarter of last century, John Glas, the father of modern Scottish dissent, made his voice heard in favour of freedom, followed in a few years by the leaders of the Secession and the Relief Churches. After them the Baptists again came into view; but (2) the two whose names are given in the address are not the first. Sir Wm. Sinclair takes precedence along with the church he formed at Keiss. This church dates from 1750, fifteen years previous to the baptism of Messrs. Carmichael and Maclean.

For these facts there is ample evidence: so that it is not the case that 120 years ago there were "*only two Baptists in all Scotland.*" They were doubtless few enough, but there is no need to make them out to be fewer than they are really known to have been.

Regarding the interval between the formation of the church in Keiss under Sir Wm. Sinclair in 1750 and the disappearance of the Edinburgh and Leith Baptists from the scene in the previous century, this is to be taken into account that in 1659 the Edinburgh Baptists seem to have held a good position, and were making their influence felt. Now, it is scarcely possible that they could have dropped out of existence all at once, leaving no permanent mark on the religious thought of the city in which they had lived and taught for a number of years. A generation may be allowed to have passed ere their influence could have been effaced. This would bring us to within a lifetime of Sir Wm. Sinclair's baptism. Sir Wm. might have been taught by one of their disciples, or even by one of themselves. We know that Mr. Maclean was aware of the position Sir Wm. Sinclair had taken up with respect to baptism and the nature of a Christian church, and

* From 1689 the Covenanters under various names had been maintaining their protest against the provisions of "The Revolution Settlement," by which the Church of Scotland was established or constituted a department of the State; but taking their stand on the State Church principle, they did not produce any lasting effect.

that he had communications with him. Very little is known about the life of Mr. Carmichael. It would be interesting to learn how his friend Mr. Maclean came to put to him the question, which ultimately led to his change of views,—"*What think you of baptism?*" For all that we know, it might have been the echo of something that had come down to him from the Leith and Edinburgh Baptists.

This much at least is certain, that it would be a difficult task to prove that there were no Baptists in the interval in question, that is from 1660 till 1750. In England, and on the Continent, and also in America, Baptist churches were showing great vitality, and were increasing in number and influence; and it is not an unlikely thing that there were also some Baptists in Scotland, though traces of them may be thus far difficult to find.

I will only add that I feel glad that the President of the Union has called our attention to the history of the Baptists. Like him, I feel certain that the study of this subject will amply repay all who will rightly engage in it. I am, &c., O.F.

Paisley, 20th Nov., 1885.

Dear Sir,—You have kindly favoured us this month with an excellent report of what turned out most successful meetings in Edinburgh, but as the Magazine circulates in spheres where the Baptist denomination in Scotland is not so well known, I wish to draw attention to a clause in Mr. Lockhart's presidential address, which may mislead some and grieve others; and, as I am sure this was far from Mr. Lockhart's intention, he will pardon me taking this liberty.

Referring to Archibald Maclean and Robert Carmichael, 1765, he says—"then only two Baptists in all Scotland . . . . now we have 89 churches with a membership of upwards of 10,000." Had this statement been followed by the qualification "in our Society," it would have been so far correct, but it should be known that the Scottish Baptist Union and Home Mission of Scotland embrace only a section of the Baptists in Scotland. For instance, in Dundee with a population of 150,000 there are six or eight Baptist churches, only one of which is connected with the Scottish Baptist Union and Home Mission of Scotland, and that one is not by any means the largest.

There are other Unions of Baptists in Scotland, having their periodical gatherings; in fact, were a list to be prepared of all the Baptists in Scotland, the number would be found to be several times the aggregate given by Mr. Lockhart.—Yours, &c.,

Henry Robertson.

The world goes up and the world goes down,
And sunshine follows the rain,
And yesterday's sneer and yesterday's frown
Can never come over again.

—*Charles Kingsley.*

Satisfied.

"I shall be satisfied when I awake in thy likeness."

By Maria Upham Drake.

Shall I be satisfied,
I who have vainly tried
All pleasures here?
My happy dreams of perfect life are spent;
Will my ideal smile on me content
In some diviner sphere?

Shall I be satisfied?
Naught here my stubborn pride
Can satisfy.
I climb to heights above, still heights I see,
And fainting cry, "There is no peace for me.
Oh, let me die!"

Shall I be satisfied?
Can heavenly glories hide
A wasted life?
Rouse, O my soul; the promise is to those
Who overcome. Let not thy self-born foes
Keep thee from earnest strife.

I shall be satisfied;
Oh, comfort sweet, abide
To bless and cheer.
Be patient, tired heart, in thee at last,
When self is dead, all toils and trials past,
His likeness shall appear.

THE BENEFITS OF CONTOVERSY.—"I have no hesitation in saying that the reading of the 'Essays and Reviews,' as well as of certain contributions to Biblical criticism, has only tended to establish my faith by showing me the inadequacy of these productions to solve the difficulties more satisfactorily than hitherto. Nevertheless, both Christian charity and practical sagacity require that the writers should be treated as men seeking truth, although in paths where they cannot be found. With all its accidental evils, who would not prefer the diversity and conflict of opinion now existing in England, to the dull, miserable quietude attending the uniformity of opinion to be found in Spain. The national intellect is sharpened. The action of mind on mind gives acuteness and stimulus. The free and open discussion of opinions induces reflection, and leads men, in course of time, to express themselves with more caution and less dogmatism. In every department of knowledge or practice we are liable

to go astray, unless kept in check by opposing or contrary forces. It seems as though the material and mental fabric of the world were formed and kept together, in a serviceable condition, by the combination of antagonistic or diverse elements. Truth is destined to prevail, and prevail it will—but by conflict with error."—*From "Conflict of Opinions." An essay by Charles Chapman, M.A.*

Intelligence.

A CONSCIENTIOUS CHURCHMAN.—A special meeting of Presbytery was held during last month—Rev. Duff Macdonald, moderator—to consider a letter of resignation by the Rev. J. R. Chrystal, of Coltness Memorial Church, who has ceased to hold the doctrines of the church as regards infant baptism. The resignation was received as far back as the 9th of June, following which the Presbytery granted Mr. Chrystal three months' leave of absence and appointed a committee to confer with him. On the 26th ult. Mr. Chrystal wrote adhering to his resolution to demit his charge. The grounds for this course are set apart in Mr. Chrystal's first letter:—"After much searching of the Scriptures with prayer, I have come to the conclusion that I am unable any longer to adhere to the doctrine or conform to the practice of our church in relation to baptism. In particular, I find that I can only partially accept the following deliverance contained in the fourth section of the 28th chapter of the confession:—'Not only those that do actually profess faith in and obedience to Christ, but also the infants of one or both believing parents are to be baptised.' With the former portion of this deliverance I agree, but I cannot now consent to the latter portion, believing it to be unsupported by authority of Holy Scripture. While, then, I do acknowledge (as I did acknowledge at my ordination twenty-one years ago, and again at my induction to Coltness Memorial Church six and a half years ago) the Scriptures of the Old and New Testiments to be the Word of God, and the only rule of faith and manners, yet (and because, indeed, of this persuasion and acknowledgment) I cannot any longer profess that I 'sincerely own and believe the whole doctrined contained in the Confession of Faith to be founded on the Word of God, and I cannot now acknowledge the same as the confession of my faith in its entirety." Therefore he begged to be allowed to demit the pastoral charge of Coltness Memorial Church. Having heard Mr. Chrystal, the Presbytery agreed to cite the congregation to appear at next meeting, and a conference was held as to the further procedure of the Presbytery in relation to Mr. Chrystal as a minister of the Church of Scotland.—Mr. Crystal was baptised in Dublin Street Church, Edinburgh, by the Rev. Dr. Landels, on Thursday, December 3.

EDINBURGH.—The second annual tea meeting of Gilmore Place Church was held on Thursday, November 5th. The pastor, J. Berry, presided, and the following gentlemen took part in the proceedings. Rev. S. G. Woodrow, Mr. W. Millar, and Mr. Weir, of Cannongate Mission. Prayer being offered by Mr. Weir, the pastor stated that in order to put the church in its present condition a debt of £44 had to be incurred; but owing to the self-sacrificing efforts which had been made by the members and a few friends, they could now say that the debt had been cleared. 17 members had been added during the year, eight of whom were admitted by baptism. Addresses being afterwards delivered by Messrs. Millar, Woodrow, and Weir, trios, songs, and solos by Mr. Alston, and hymns by Misses Berry and Vassie added to the enjoyment of the evening.

ELGIN.—A series of evangelistic meetings was held in the Baptist Chapel here, commencing on November 1st, and extending over a fortnight. The meetings were addressed every evening by Rev. D. G. Forbes, of Tullymet. An interest was awakened at the very commencement of the meetings, and continued throughout the course, and it was very hopeful to see

the people coming every night to hear the gospel of Jesus Christ. The earnestness and zeal which pervaded all the addresses of Mr. Forbes shewed that it was his heart-felt experience he was making known to others. As the result of this special effort a good number has professed their faith in Jesus Christ as their Saviour. The pastor of the church, Rev. R. E. Glendening, presided at the meetings each evening, and earnestly pointed to Jesus as the only hope of salvation.

GLASGOW. — ADELAIDE PLACE. — *Band of Mercy.*—This society held its opening meeting for the session on 13th October. Tea was served at 7 o'clock, after which short addresses were delivered by the Rev. D. P. M'Pherson, honorary president, and other gentlemen. The secretary's report for the year showed that steady progress had been made by the society, both in numbers and in increased interest on the part of its members. Excellent recitations and music contributed by friends, and by the children's choir, completed a very enjoyable programme. Over 300 persons were present. At the following meeting, held on 10th November, the membership roll was largely increased. It now contains 185 members.—*Mutual Improvement Association.*—Under the auspices of the above, the first two lectures were delivered in the hall of the church by ex-Lord-Provost Ure, on Thursday evening, 29th Oct., on "A Visit to India," and on Friday evening, 6th Nov., on "A visit to Australia." Both lectures were of a most instructive character, and the manner in which the lecturer described the various places of interest he had visited was highly appreciated by the audience, who, at the close, awarded Mr. Ure a hearty vote of thanks.

LEITH.—Mr. Forbes Jackson, M.A., of Pathhead, Kirkcaldy, one of the students of the Baptist Union of Scotland, has just been invited to the pastorate of the church here. Mr. Jackson studied last winter at Bristol, under Dr. Culross.

PAISLEY.—VICTORIA PLACE.—On Tuesday evening, 27th Oct., the annual social meeting of the workers was held in the hall adjoining the church. The pastor, Rev. J. Church, occupied the chair, and about 80 or 90 sat down to tea. After tea the meeting partook partly of the nature of a conference, the subject selected being "Hopefulness and Enthusiasm essential to Success in our Work for Christ." The subject was opened by an address from Mr. T. F. Reid, which was both interesting and instructive, and much calculated to encourage greater effort in the work for Christ. Other brethren followed with addresses no less stimulating and enjoyable.

STIRLING.—The annual social meeting of the congregation was held in the hall of the chapel, on Wednesday evening, 25th ult., Rev. Geo. Yuille in the chair. After tea, the chairman offered a few remarks on the prospects of the Christian Church, in view of ecclesiastical and political movements at present agitating the public mind. Addresses were delivered by Rev. S. G. Woodrow, Edinburgh, on the history of the Baptists in America, and some aspects of American church life; also by Rev. W. H. Muncaster, B.D., of the Congregational Church, on "Our Common Christian Work." A lengthy interval during the evening was devoted to the sale of articles prepared by the Zenana Working-party, and on behalf of the funds of the Zenana Mission. The proceeds of the sale, including the result of a drawing-room sale on the previous day, amounted to £28 10*s.*, being a considerable advance on the sum realized last year. Much credit is due to those ladies who so efficiently contribute to these results from year to year. A vote of thanks to the speakers having been proposed by deacons Gentles and Swan, and also to the chairman, the meeting closed with praise.

NOTICES TO CORRESPONDENTS.

News from the Churches for the Magazine must be in the hands of the Editor not later than the 20th of each Month.

Communications referring to articles for the Magazine to be sent to the Editor, Rev. G. YUILLE, Stirling; those referring to advertisements and the supply of copies of the Magazine, to the Publisher.

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